WORLD CALL

—James Lewicki

Peace on Earth, Good Will Toward Men

Christmas Village
—Edward D. Hamner

Shall America Divide?
—Harold E. Fey

These Homes Are Crowded, Too—*J. Edward Moseley*

DECEMBER, 1947

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World Call

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Circulation Corner

W. O. Jackson, Mrs. Beatrice Thomas, W. E. Harrison, and Mrs. C. E. Craggett, members of Cedar Christian Church, Cleveland, Ohio.

LOOK closely, please. Nothing is wrong with this picture! In the first place, World Call is seen to be in use by members of a missionary study group and in the second place, the group is shown to include men members.

These officers of the missionary society at Cedar Christian Church, Cleveland, Ohio, lead an active group of adults, mostly men, in regular study of world missions. W. O. Jackson, chairman, of the group, is also chairman of the church board. Mrs. Thomas is World Call secretary at Cedar church. W. E. Harrison is chairman of the finance committee and Mrs. Craggett is the pastor's wife.

Like most missionary organizations in the brotherhood, this study group finds in World Call a reliable source of information on the work being done by evangelists, doctors, and teachers who are sent out to foreign fields through The United Christian Missionary Society. As one of the members wrote recently, "Reading World Call makes me feel that I really know the missionaries."

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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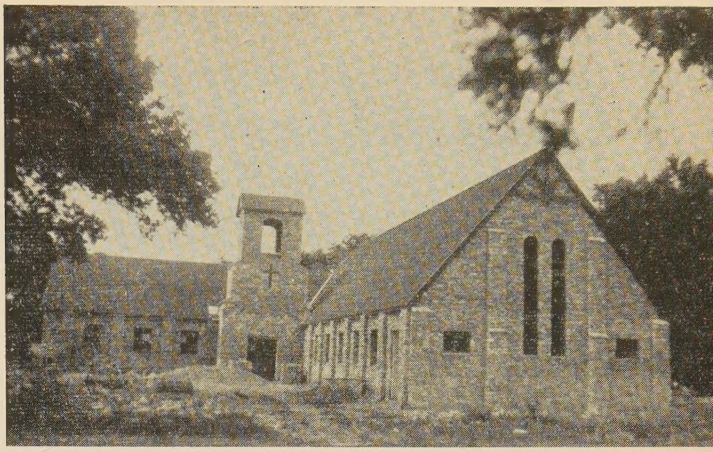
THAT CHURCH BUILDING BOOM IS NOW ON



First Christian Church, Luling, Texas—made possible by a loan of $12,000. Dan Morgan, pastor, also designer, architect and builder.

On account of present high building costs, Church Extension is urging all churches that can do so to wait longer before starting their new buildings. However, many churches can't wait.

For the first eight months of 1947 Church Extension granted loans to 156 churches—loans totaling $1,550,000—an average outlay of Church Extension funds of $193,750 per month.

Church Extension needs money—needs it now— to answer these calls.

Annuity gifts will not only help build new churches for our brotherhood but pay the donors good incomes for life. Would you not like to share with your brethren and Church Extension in this glorious cause—the building of the House of God—wherein, for generations, men, women, and children may worship Him.

Fill out the coupon below and mail it today for full information on Church Extension's annuity plan.

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Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

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Date of Birth _____

Survivor's Date of Birth _____

Global Highlights

News of the World Through the Eyes of the Church

Missionary Council Elects John A. Mackay

NEW YORK CITY.—Dr. John A. Mackay, president of the Princeton Theological Seminary, Princeton, N. J., has accepted the chairmanship of the International Missionary Council, effective on Jan. 1. Dr. Mackay, president of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., will succeed Bishop James C. Baker of the San Francisco area of the Methodist Church who has served six years.

The International Missionary Council represents 28 regional bodies, composed of missionary societies and national churches in all parts of the world.

124 Bodies Now in World Council

GENEVA (RNS).—Nine additional churches have voted to join the World Council of Churches, bringing membership to 124 religious bodies in 39 nations, it was announced at Council headquarters here. The Council will hold its first general assembly in Amsterdam on Aug. 22-Sept. 5, 1948.

Poland Recognizes Non-Catholic Sects

WARSAW (RNS).—A new government decree, signed by President Boleslaw Bierut and published in the official gazette, gives full legal status and recognition to three non-Catholic sects which had either been discriminated against or had occupied a minor status under former Polish regimes. They are the Evangelical Reformed Church, the Mariaviten Church and the Old Catholic Church.

1948 Convention Time Extended

INDIANAPOLIS.—Dates for the 1948 International Convention of Disciples of Christ have been set for Saturday, Sept. 25 through Thursday, Sept. 30. This will permit six days of convention program and activities, two days longer than at first announced in Buffalo last summer.

Churches of the Bay Area which will entertain the Convention, will rally at West Side Christian Church, San Francisco, Dec. 9. Attendance goals and the local committees will be considered. President Roy C. Snodgrass, Executive Secretary Gaines M. Cook and Business Manager H. B. Holloway will be present.

The Committee on Program and Arrangements met in St. Louis on Oct. 2 and in Indianapolis, Nov. 25.

Religious Survey Brings Surprise

SAN DIEGO, CALIF. (RNS).—So surprising were the results of a city-wide fellowship evangelism program here that the project was halted when half completed in order that data assembled could be used.

RNS Photo

Above, Dr. Harry C. Munro (right) of Chicago, explains how to fill out a survey card to B. E. Paxton, San Diego layman

One objective was to learn how many people belong to churches, but do not attend services. Names on this list became so numerous at half-way point in the program that it seemed inadvisable to continue until churches had an opportunity to catch up to their responsibilities.

Director of the program was Harry C. Munro of the International Council of Religious Education and a representative of the National Christian Teaching Mission.

Appreciation Urged For Religious Programs

NEW YORK CITY.—A plea to church-goers to listen to current religious radio programs and to express their appreciation of the broadcasts to the transmitting stations, was urged by a group of church executives meeting recently in Bronxville.

Meeting to plan the formation of a Protestant radio commission, the churchmen noted "The Greatest Story Ever Told," ABC broadcast on Sundays at 6:30 P.M., as worth special mention. They also suggested that the program be called to the attention of Sunday school pupils everywhere.

Morrison Address In Printed Form

INDIANAPOLIS.—The address of Dr. Charles Clayton Morrison on, "The Separation of Church and State in America," delivered at the Buffalo International Convention of Disciples of Christ last summer, has been published in pamphlet form. The 16-page pamphlet, size 6 by [illegible] inches, may be ordered at five cents per copy ($4.50 per 100, $40 per 1,000, prepaid) from the International Convention, 516 K. of P. Building, Indianapolis 4, Ind.

Gaines M. Cook, executive secretary of the Convention, also announced that the Bureau of the Census in Washington has recently stated that work on the proposed

The Cover

The paintings of James Lewicki, American artist of Hollis, N. Y., are a reminder of the humanity in all people which responds to the Christmas spirit, despite artificial boundaries. As a small boy he sang carols with his Ukrainian mother from house to house in Buffalo; from this experience he became interested in the observance of Christmas in many lands.

He designed this month's cover, "Peace on Earth, Good Will Toward Men," in which he shows how Christ inevitably draws men of all nations to follow the Star to the Manger, where they give up their arms for Christian love.

The Lewicki design comes from the collection of the Designers and Illustrators Christmas Cards and reproduction on the cover of "World Call" is made possible by permission of the American Artists Group, Inc., of New York.

census of religious bodies had been discontinued due to lack of funds. Congress made no appropriation for completion of the census. It is not known when another attempt will be made to secure a religious census.

Report on Yugoslav Trip Published

NEW YORK CITY.—More than 3,000 Protestant ministers throughout the United States have endorsed the publication and distribution of a report of seven fellow clergymen who visited Yugoslavia last summer to investigate freedom of worship there.

The published report was presented at a meeting in the Broadway Congregational Tabernacle here on Nov. 7. Dr. Joseph R. Sizoo presided. Dr. Allen Knight Chalmers, pastor of the host church, joined Dr. Sizoo in issuing invitations to the meeting. Dr. Jean Nussbaum of Paris was the main speaker. He accompanied the ministers in Yugoslavia and signed their report.

More Protestants In Italy Since War

ROME (RNS).—Protestants in Italy have shown a general increase of eight per cent since the end of World War II, according to a survey made by Protestant leaders here.

The survey was said to have disclosed that the increase has stemmed mainly from opposition to policies of the Christian Democratic Party and the "intense political activity" of the Roman Catholic clergy. Many other persons are reported to be frequenting Protestant services and reading Protestant literature and books.

(Another RNS report from Vienna stated that attendance at Protestant religious services in Austria had increased 50 per cent during the past year.)

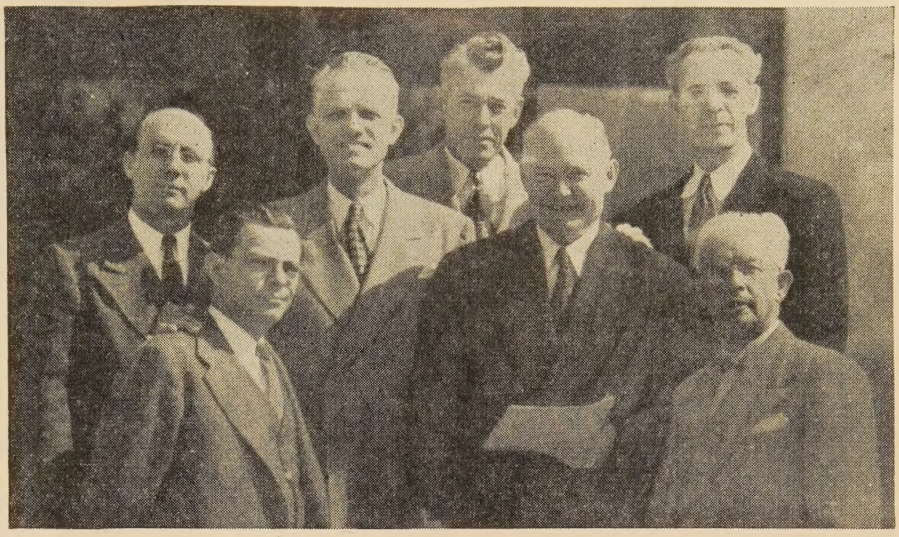
Record Enrollment In Chinese Colleges

NEW YORK CITY (RNS).—China's 13 Christian colleges had an enrollment of more than 12,000 for the year 1946-47, an all-time high, according to the annual report of the Associated Boards for Christian Colleges in China, released here.

"In some of the colleges," the report stated, "many students subsisted on only one meal a day." Because of inflation, the report added, salaries paid to professors "amounted to less than the earnings of ricksha coolies."

Only one-tenth of the total number of students applying for admission gained entrance into the 13 colleges, the report declared.

Leaders in Kansas City Evangelism Project



From all across the nation come enthusiastic reports of the Crusade Laboratory training projects in visitation evangelism, conducted by the department of church development and evangelism of The United Christian Missionary Society in 112 cities in late September, October and November. The Kansas City project resulted in 622 additions to membership in the churches there.

Members of the evangelism committee of the Christian Church Commission there, shown in the picture above, are, left to right: Newell M. Hall, Sherman Farris, Will A. Sessions, Jr., A. C. MacKinney, M. Owen Kellison (director from Los Angeles), Claude G. Large (chairman), and David Owen. The visitation evangelism projects were a cooperative effort toward realizing the goal of A Crusade for a Christian World of Disciples of Christ for a minimum of 900,000 additions to the churches by June 30, 1950.

Europe Gets Worse, Says German Bishop

NEW YORK CITY (RNS).—Conditions in Europe are growing steadily worse both morally and physically, Dr. Otto Dibelius, bishop of the Evangical Church for Berlin and Brandenberg, declared on his arrival here. A guest of the Federal Council of Churches and the Evangelical and Reformed Church, the bishop has been addressing church groups in the east during his stay in the United States.

Dibelius

The bishop expects this coming winter to be "perhaps the worst in our whole lives. In cities like Berlin nearly 2,000 people die by starvation and malnutrition every month."

Dennis Savage Joins CYF As a Director

CHICAGO.—Dennis Savage, author, director and producer of the pageant of A Crusade for a Christian World at the Buffalo International Convention last summer, has been appointed director of the Christian Youth Conference of North America.

In addition to the director, two national committees have been named and are planning for the conference, which will bring together 5,000 Protestant youth from the United States and Canada on Aug. 31-Sept. 5 at Grand Rapids, Mich.

Sponsor of the conference is the United Christian Youth Movement, which is administered by the International Council of Religious Education. Mr. Savage's appointment became effective on Oct. 1, 1947.

Year Book Is Open to Direct-Support Groups

INDIANAPOLIS.—By recent action of the executive committee of the International Convention of Disciples of Christ, provision is now made for the listing in the *Year Book* hereafter of all directly-supported missionaries, ministers, educators and their institutions.

"In keeping with this attempt to make the *Year Book* an increasingly representative brotherhood volume," stated Dr. Gaines M. Cook, executive secretary of the Convention, "all directly-supported ministers, missionaries and institutions who desire

to be included in the 1947 Disciples of Christ *Year Book* are invited immediately to send in their name and address and the name and executive head of institutions desiring listing."

United Nations Seminar Popular

LAKE SUCCESS, N. Y.—A cross-section of Disciples of Christ from across the nation participated in the United Nations Seminar here, Nov. 3-6. The group of more than 100 spent its time in orientation with the U.N. secretariat and in observation of open meetings.

Several prominent persons were among those who addressed the group on U.N. functions. A concluding session of review was held at Park Avenue Christian Church, New York.

Those who attended the seminar will become available as resource leaders for world order workshops.

UCYM Approves Merger With CE

GREEN LAKE, WIS. (RNS).—The United Christian Youth Movement approved here the basic principles of a proposed merger with the International Society of Christian Endeavor. The C. E. Society last July also approved the principles, but leaders of both groups anticipate that it will take a year to complete the merger.

The proposed merger of the two interdenominational Protestant youth organizations was approved last summer by the International Christian Youth Fellowship Commission of Disciples of Christ.

The UCYM here voted that the emphases for Protestant youth work during the next four years should be: Bible study, the place of the church in the community, world outreach and Christian vocations.

Russian Churchmen Receive Bibles

NEW YORK CITY (RNS).—The American Bible Society has presented Metropolitan Gregory of Leningrad and Novgorod with 10,000 copies of the first Russian Bible to be published in the United States. The prelate also received 5,000 Russian Testaments and Psalms, 1,000 Greek New Testaments and 100,000 Russian Gospels. The Scriptures were a Christmas gift from the American Bible Society to Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, for the churches and people of the U.S.S.R.

Lay Leaders at Ecumenical Institute

—*RNS Photo*

Laymen from 13 nations are shown outside the meeting room of the Chateau de Bossey at Celigny near Geneva, Switzerland, at the opening of the Ecumenical Institute for laymen. The course extends through Dec. 18 and is sponsored by the World Council of Churches

Tennessee Adopts Negro's Textbooks

NASHVILLE, TENN.—The Tennessee State Textbook Commission has adopted two histories written by Merl R. Eppse, professor of history at the Tennessee Agricultural and Industrial College here and editor of *The Christian Plea,* publication of colored Disciples.

This is the first time that a textbook, written by a Negro, has been officially approved by a textbook commission of a southern state. Dr. Eppse's books are already being used as textbooks in other states.

Prof. Eppse, Founding Member and director of the Disciples of Christ Historical Society, is a member of the Lea Avenue Christian Church here.

Completing Fund For Memorial

WASHINGTON, D. C. (RNS).—A total of $96,000 has been raised to date toward a $100,000 memorial building commemorating chaplains who gave their lives in America's wars, it was announced here at the semi-annual luncheon of the General Commission on Chaplains.

Forty cooperating Protestant communions have contributed funds during the past six months on the basis of $1,000 for each chaplain killed in action. The Committee on Military and Veterans Services of Disciples of Christ appropriated $4,000 for the Disciples lost in World War II, namely: Theodore W. Barron, Arthur Vern Cleveland, Arlie George Hurt and James R. Shaw.

The memorial building will serve as headquarters for the Commission.

Community Institute At Hiram College

HIRAM, OHIO.—The fourth annual Community Institute, held here at Hiram College for two days in mid-October, was featured by messages from Senator George D. Aiken of Vermont and Jerry Voorhis, secretary of the Cooperative League of the United States and former congressman from California.

A community committee plans the annual institute; the college provides the facilities.

Things to Come

December

Dec. 2-4. Conference on Economics and the Church, Baltimore, Md.
Dec. 2-4. Home and State Missions Planning Council, annual meeting, Hotel Claridge, St. Louis, Mo.
Dec. 2-5. Conference on the Community and Religious Education, Columbus, Ohio.
Dec. 7. Woman's Day.
Dec. 12-14. Conference on Economics and the Church, Buffalo, N. Y.
Dec. 14. Universal Bible Sunday.
Dec. 21. Benevolent Sunday.
Dec. 24. 175th anniversary of the birth of Barton Warren Stone.
Dec. 25. Christmas.
Dec. 27-Jan. 1. North American Student Conference on Christian Frontiers (Quadrennial convention of Student Volunteer Movement), University of Kansas, Lawrence.
Dec. 27-Jan. 1. Disciple Student Fellowship Conference, Lawrence, Kan.
Dec. 28. Student Recognition Sunday.

January

Jan. 4-11. Week of Prayer.
Jan. 8-9. Conference on Evangelism of Seminary Professors, Louisville, Ky.
Jan. 13-15. Southeastern Regional Church Convention, Atlanta, Ga.
Jan. 18. Christian Higher Education Day.
Jan. 20-22. National Laymen's Advisory Commission, Indianapolis.
Jan. 25-Feb. 1. Youth Week.

WORLD CALL

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Christmas and Good Will

THE message of the heavenly host two thousand years ago was a message of good will. "Glory to God in the highest, and on earth peace, good will toward men." This is still the universal Christmas message—for all men. Let there be good will. The happiness of all men, the future of our country, of our world of nations, of our humanity—all these are linked up with the eternal message of Christmas. Let there be good will.

To give force to the Christmas message American Christians can try to make this country a land where there is no *ill* will—no discrimination because of race or class or religion, a land where no man fears to hold his head high. This can be only where there is good will toward men.

Another Dream Comes True

SOME sixty years ago a group of men and women in the fellowship of the youthful and rapidly growing brotherhood of Disciples of Christ inaugurated plans for caring for needy older people and for orphaned children. The beginnings were small, but these people and others who took up their work dreamed of a church with sufficient sense of fellowship and unity and Christian compassion to cause its members to undertake to give adequate care and protection to all its own needy and to reach out in like compassion to others. That those dreams have in part come true is attested today by the twelve homes for children and the aged conducted across the country by Disciples of Christ through the National Benevolent Association. An accounting of the stewardship of that organization is given in the interview in this issue with J. Eric Carlson, the N.B.A's general secretary.

A most important section of J. Edward Moseley's interview with Mr. Carlson concerns the announcement of definite plans to establish a new pay-type home near Columbia, Missouri. Thus another dream of Christian compassion comes true. The late F. M. Rogers was one who early saw that there might be need for friendly hands and loving care for aging people even though extreme financial need might not exist. Others shared the dream. Retired missionaries and ministers and other elderly men and women of the churches who might have enough to live on in their declining years, but found themselves bereft of companions of the years, joined in making a case for the pay-type home. Mr. Carlson and members of the board of the N.B.A. have continued to keep this need before the people of the churches. And now their dream comes true. The Lenoir Memorial Home can provide for only a few of those who might be eligible and who desire to spend their last years in a home conducted, as this will be, on a non-profit but pay-your-own-way basis. We agree with Mr. Carlson that it is to be expected that similar homes be established in other states. The increasing number of older people living on modest pensions and not possessing any considerable financial reserves will make this new type of pay-home especially attractive.

"Fellows Like Me"

ONE hundred ten Disciple ministers and laymen spent the larger part of a week in New York and at Lake Success early in November in a United Nations Seminar. Reports indicate that those participating found the week a rewarding one in the way of new understanding and appreciation for the United Nations organization and for the tremendous problems it faces.

Presumably, these "graduates" of the United Nations Seminar will carry back to their churches and communities a generous measure of that which they have received in knowledge and inspiration. The understanding of and devotion to the principle of cooperation among all the nations for the good of humanity must be brought to the level of the local community and the average citizen. The world will not be secure from war until this is done.

In the midst of the recent war that brilliant British woman preacher, A. Maude Royden, told a group of American churchmen the story of a conversation with a London taxicab driver as he brought her from a great meeting in Albert Hall.

"What was the meeting about?" he asked.

Told that it was a gathering of people who in time of war were working to discover ways of making future wars impossible, the cabby grunted skeptically:

"Humph! You'll never do any good until you get fellows like me in such meetings."

Conviction Without Fanaticism

A THOUGHTFUL minister who lives in a mid-western community said recently that one of the most serious problems confronting American Protestants today is that of combating the new Roman Catholic aggressiveness without developing fanaticism.

This man was not referring to the altogether legitimate aggressiveness which is expressed in efforts to bring people to acceptance of a religious faith. Rather, he had in mind the aggressiveness on the part of official leaders of the Church of Rome in trying to foist on political states the official position of the vatican with respect to the relation of state and church, or as to ideas concerning freedom of religion, or education and medicine and other areas of life and thought on which there is so evidently an international "line" to be defended, followed and, if possible, pushed forward. These are but a few suggestions as to the variety of ideas which help make up that "line" and for which the Roman Catholic hierarchy battles relentlessly or works persuasively.

We agree with our minister friend that these tactics should be discussed frankly. There is nothing to be gained in the way of religious tolerance by a meek acceptance of attempts to alter the historic American principle of separation of church and state. We agree, also, that in opposing such programs we face the danger of arousing antagonisms which may well amount to fanaticism. We do not desire that. With this problem in mind, we have asked our former editor, Harold E. Fey, to write the article carried in this issue under the title, "Shall America Divide?" We believe our readers will agree that Mr. Fey, with his wide knowledge and his rare irenic spirit, does what we asked. He faces the issues and makes positive suggestions as to what to do. His article will make readers think. It will not make them fanatics.

Mission Boards and Indemnities

THE Philippine Committee of the Foreign Missions Conference of North America took action early last month in which it urged that mission boards working in the Philippines file no claims for indemnification for wartime property losses to be paid out of confiscated assets of Japanese firms and individuals and from the $400,000,000 fund appropriated by the U. S. Congress. The committee advised also that individual missionaries who suffered loss of property be asked by their boards not to file claims against these funds and that the boards assume responsibility for such personal losses.

Back of this recommendation, according to Dr. Elmer A. Fridell, committee chairman and Far Eastern Secretary of the American Baptist Foreign Mission Society, was a feeling that "Christian agencies which are deeply concerned for the economic as well as the spiritual rehabilitation of Japan should not benefit by depriving of their assets individual Japanese who had no part in deciding national policy."

It is apparent, also, that funds available as indicated above will not suffice to make up the losses of the Philippine people. Clearly, from the Christian point of view, then, the more fortunate church people of America should accept responsibility for rebuilding their missions and for caring for the losses of their missionaries. We believe that American Protestants will approve this recommendation.

Former Editor Scores

BESS WHITE COCHRAN, for a number of years associate editor and then editor of WORLD CALL, has recently done a rollicking, readable and discerning bit of writing in her parsonage-family book, *Without Halos*.* Several widely read books on life in the parsonage have been brought out in the past half dozen years or so. None of them excels this volume by Mrs. Cochran in movement and charm, and especially, in the cleverly natural way in which anecdote is so woven into the serious side of the story that one cannot tell just where one begins and the other leaves off. Beyond question, our former editor has scored a hit in *Without Halos.*

It may be observed that one very apparent explanation of the success of Mrs. Cochran's story of the manse is found in her own very wise choice of parents. And of her very genuine appreciation of that fact. The American Protestant church has never had a finer example of a good minister of Jesus Christ than Walter M. White, Disciple preacher who closed his active ministry a few years back when he retired from the pastorate of the Linden Avenue Christian Church in Memphis. In preceding earlier years he and his charming wife had served with distinction in churches in Kentucky, Missouri, Iowa and California. The story of *Without Halos* is a tale of these years, with emphasis on the human and personal side of the pastorate. The five daughters of the manse and their parents were never unaware of their "official" relation to the church and yet they contrived to live a natural, happy and attractive family life. And to come through with a wholesome regard for the church itself.

"Any Dangerous Thoughts?"

THE discussion of civil liberties in our *Social Trends* column in this issue will remind some of the inquiries of investigators in Japan at about the time of the "China incident" and before Japan acknowledged that she was at war. Not only did the inquisitors try to ferret out disloyal acts and statements, they inquired of people in all seriousness, "Have you had any dangerous thoughts?" It was laughable then, except to the humorless military. And now many Americans, equally humorless, are inquiring after "dangerous thoughts."

**Without Halos*, by Bess White Cochran, Westminster Press. $2.50.

These Homes Are Crowded Too

An Interview Concerning a Benevolent Year's Highlights

By J. EDWARD MOSELEY*

IT'S NOT a desirable time to build. But if we don't start now, we'll be worse off than if we do." So, his countenance beaming in contemplation of a long-cherished dream, J. Eric Carlson, angular general secretary of the National Benevolent Association, enthusiastically announced that construction would begin in sixty days (about November 10th) on the addition to the Emily E. Flinn Home for the Aged in Marion, Indiana, and that it would continue as long as funds permit. "Our architect assures us we have funds enough to make real progress," he added.

This interview on highlights of the 1946-47 fiscal year in benevolence among Disciples of Christ took place in the general secretary's roomy office on the sixteenth floor of the Landreth Building, conveniently situated along the developing Mississippi River front plaza in downtown St. Louis, Missouri. Pictures of brotherhood benevolent homes graced the walls of the modern-equipped office. More rooms are needed in the homes, but the welfare of the hundreds of persons annually served continues to be the basis of all N.B.A. plans and activities.

Enlargement and improvement of existing homes for the aged and children are contemplated as a major portion of the financial askings of the N.B.A. in A Crusade for a Christian World, which is the brotherhood program, designed to strengthen local church life and to raise $14,000,000 for brotherhood causes by June 30, 1950. *But* because some funds for increasing its service had been raised before the Crusade was launched, it is possible for the N.B.A. now to begin some of the much-desired benevolent construction. The need is considered so great that the construction is being started even though building costs are inflationary.

N.B.A. Never Had Building Debts

"The N.B.A. has never gone into debt on any of its building projects," Mr. Carlson emphasized. Construction is already under way on a new pay-type home near Columbia, Missouri, and by January 1st it is hoped that building will have started on the expansion program of the Fowler Homes in Dallas.

"We now have some $135,000 on hand for the Flinn Home," Mr. Carlson stated. "We expect to build as far as available funds will permit. The final cost of the new wing at Marion as now estimated will be $363,000! Talk about inflation!"

Which is just what we did after he had jolted me to the edge of my chair with astronomical figures like that.

"The total annual receipts of benevolence have increased every year since 1933," Mr. Carlson replied in answer to a question concerning operating receipts. Then he paused for a long moment—thinking perhaps of those lean years of not too long ago—before adding, "It's only in the last four or five years that our churches have contributed sufficiently for maintenance to enable us to pay all bills promptly."[1]

"Some items in the budgets of our homes have more than doubled in recent years," he declared. "Wages, food and repairs are higher. Everything we buy costs more. And, it should be added, extra help is necessary at several of the homes now because of state eight-hour-a-day laws."

Citing then, the budget situation at one home, the Southern Christian in Atlanta, Mr. Carlson pointed out that one-half of that home's annual budget of $25,000 goes for wages and salaries.

However, in spite of mounting costs of maintenance and operation of the twelve benevolent homes, Mr.

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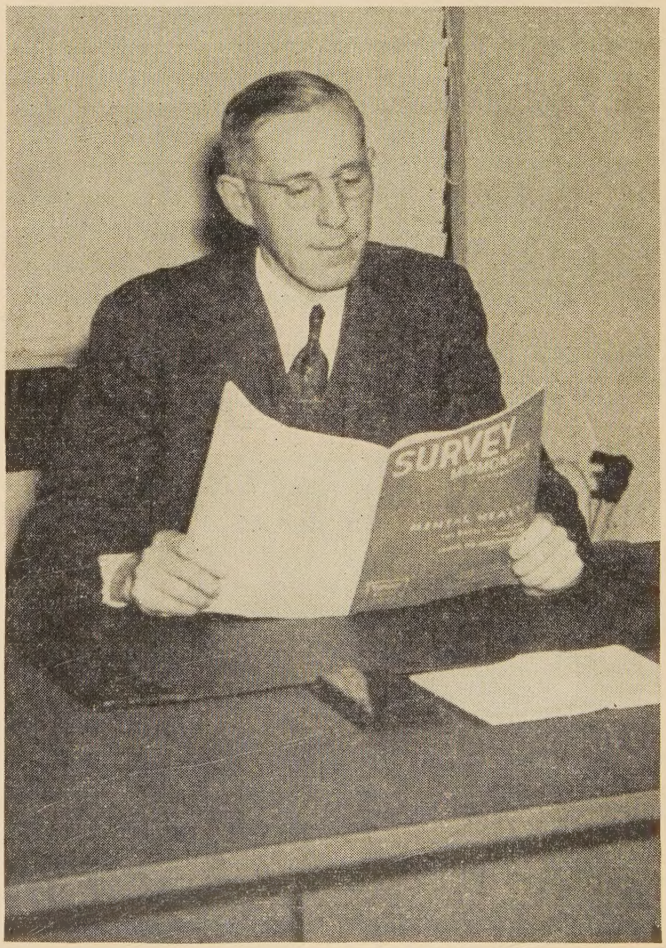
[1]The fiscal picture of N.B.A. for the past year may be seen at a glance in the accompanying box, "Benevolent Measuring Rod," page 9.

J. Eric Carlson, general secretary of the National Benevolent Association, is shown at his desk in St. Louis, reading social welfare publications



Carlson asserted that "every vital need is supplied for every person in our homes, as long as he resides there." More than one-half of the total receipts last year came from the Christmas offering which was the largest in N.B.A. history, thus making possible an increase in the total year's receipts. There were 577 Front-Line churches[2]—the greatest number ever—giving $300.00 or more during the year to benevolence. Fifty-three churches gave $1,000.00 or more and 174 churches contributed $500.00 to $1,000.00 each to benevolence. Churches listed in the "Front-Line" category now receive annual recognition certificates from the N.B.A. Other churches get similar recognition if their benevolent gifts total an average of one dollar per capita for resident members.

"Just for the record," I asked, "what church gave the largest amount to benevolence last year?" Without hesitation came the reply: "The East Dallas Christian Church and the gifts totaled $10,451.78."

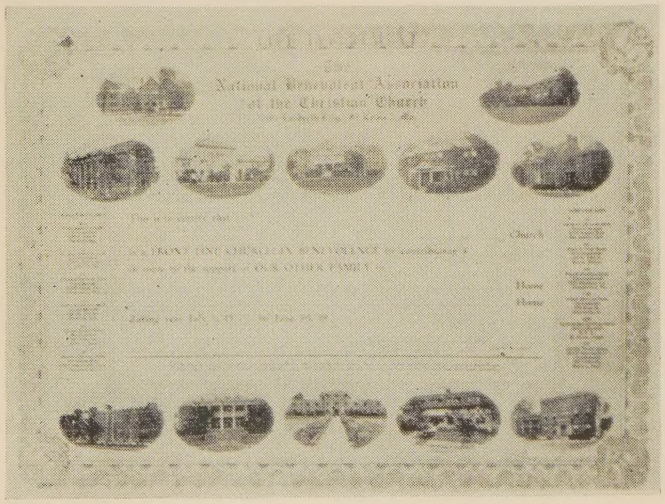
Pay-Type Home Defined

"A pay-type home," Mr. Carlson said, in defining the term at my request, "is a home under Christian auspices where aged people may come and spend their last days with other Christian people and pay for the care received on a non-profit basis." The brotherhood benevolent homes for the aged now require a person who is admitted as a permanent guest to turn over all of his material assets to it. "This requirement is not true of the pay-type home," he concluded.

The brotherhood's first pay-type home, which will operate under the general supervision of the N.B.A., is the Lenoir Memorial Home, now being constructed three miles from Columbia, Missouri. Dr. and Mrs. Frank G. Nifong gave 170 acres of land and a substantial sum toward the erection of the first building (none of which is a part of the Crusade). As much as 25 acres of the property will be developed; the balance will be used for farming.

[2]Started in 1936, there were approximately 60 that first year.

"Front-Line Churches" in Benevolence, or those whose gifts to N.B.A. institutions average $1.00 per capita for resident membership, now receive annual recognition certificates, like the one shown here



Miss Sue Hook was superintendent of the Southern Christian Home in Atlanta for 25 years until her retirement some months ago. This oil painting of her now hangs in this children's home

No Estimate of Living Costs

"The Lenoir Home will care for thirty people," Mr. Carlson asserted. No announcement of living costs for guests is yet possible, he stated. "We hope that the erection of several cottages will begin as interested people realize the possibilities."

The Lenoir Home and the addition to the Flinn Home were designed by P. John Hoener of St. Louis, the N.B.A.'s national advisory architect. (Until this interview, I was not aware that the N.B.A. had a national advisory architect. Were you?)

"Homes for pensioners," in Mr. Carlson's opinion, "offer a magnificent opportunity for Christian service." He firmly believes that old people cannot be served where the motive is profit. "A pensioner home," he continued, "should be sponsored by Disciples of Christ in every state where our numerical strength justifies it."

"Is it true that there is no place for babies at the Southern Christian Home?"

Nursery Needs Are Urgent

"Sad, but true," replied Mr. Carlson. "That's why, in the Crusade, a nursery cottage has a prior claim upon funds realized. The needs for nursery children are greater perhaps than for any other age group.

"But also, at the Southern Christian Home," the N.B.A. executive stated, "when a child becomes 14 years of age, he has to leave. That's why an older boys' cottage is considered a 'must' there." The cottage plan is also an essential part of the program, in

line with the best of welfare planning today, at the Colorado Christian Home.

Which reminded me that Horace Mann, the eminent educator, once undertook to open a large school in Massachusetts. A costly building had been erected and he said in the course of his address, "If only a child is saved through the putting up of this edifice, it is worth all the hundreds of thousands of dollars that have been spent on it." Someone asked Mann if he did not exaggerate very much in making a statement of this kind and he answered, "Not if it were my child."

Fire Hazards Being Eliminated

In Atlanta and other metropolitan cities where fire regulations are rigid, the brotherhood's benevolent homes must meet certain regulations. "Every effort is being made to eliminate every fire hazard," Mr. Carlson asserted.

Miss Sue Hook retired this year as superintendent of the Southern Christian Home because of ill health after serving there for 25 years. An oil painting of her presented by the Women's Council of Atlanta's Peachtree Christian Church, now hangs in the home. At the time of her retirement, $1,000.00 was given in her honor for an older boys' cottage, making about $30,000.00 in that fund at the present. Miss Hook now resides at Augusta, Georgia.

"It may interest you to know," Mr. Carlson volunteered, "that the N.B.A. has a retirement policy for all of its older superintendents."

"And what about the younger ones?" I inquired.

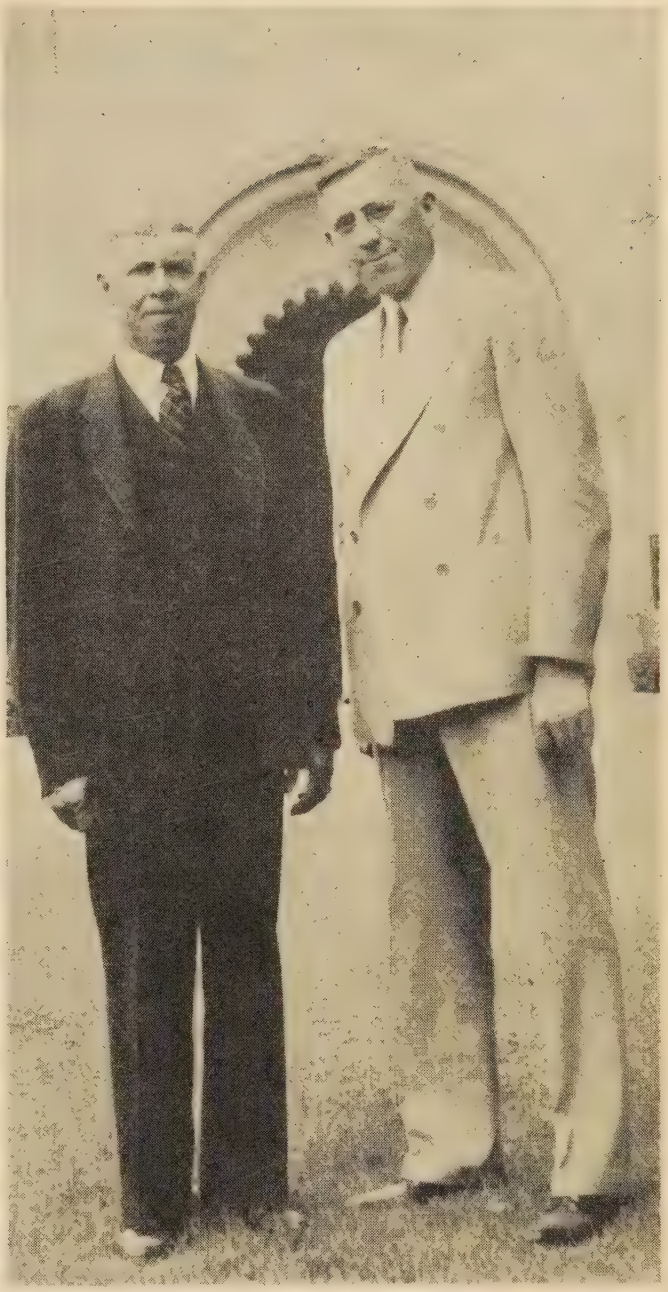
Staff Enrolled in Pension Fund

"They immediately enter the Pension Fund of Disciples of Christ when they join our staff," he said.

F. M. Rogers, whom Mr. Carlson succeeded as the general secretary of the N.B.A., was another loss in the year when he passed away at the California Christian Home where his wife is superintendent. "His greatest contribution to the work," said Mr. Carlson, "was the inauguration of the area-support plan of our homes at the time the N.B.A. was separated from The United Christian Missionary Society."

During the year the name of the St. Louis home was changed. It is now officially called the St. Louis Christian Home "because it does not serve orphans exclusively," Mr. Carlson asserted. "A child doesn't have to be an orphan, you know, to be admitted to our home; in fact, there are very few full orphans there."

Sixty years of service among the churches of Disciples of Christ, serving conservatively speaking, 22,500 persons in those years—that is the record of the National Benevolent Association, with homes and furnishings now valued at $1,600,000, without any indebtedness, and with general assets amounting to more than $4,000,000. That is a benevolent record worthy of brotherhood recognition and ready now to expand through the Crusade. It takes a long time to enter a home for the aged. Don't grow old too quickly!



The late F. M. Rogers, left, and J. Eric Carlson who succeeded him more than ten years ago as the N.B.A. general secretary. This picture was made several years ago at the California Christian Home, San Gabriel

Benevolent Measuring Rod

July 1, 1946 to June 30, 1947

Children served during the year in 6 homes	991
Aged people served during the year in 6 homes	277
Mothers cared for during the year	75
Total served during the year in 12 homes	1,343
Children uniting with the church during the year	32
Deaths of aged during the year	26
Aged applicants on waiting list on June 30	116
1946 Christmas offering from the churches	$354,686.64
Increase over the previous year	53,357.67
Brotherhood receipts for benevolence for year	662,334.24
Increase over the previous year	84,398.23
Total operating costs for year almost	$608,223.71
Front-Line Churches in Benevolence	577
Increase over the previous year	64

Christmas Village

By EDWARD D. HAMNER*

WHY was Bethlehem so crowded when Mary and Joseph arrived? Why was there "no room for them in the inn"? It was not because all people of the lineage of David were there. It was 28 generations from David to Jesus, according to Matthew 1:17. If there were only two children in each family who themselves had families, there would be in the first generation after David two families of descendants, in the second four families, in the third eight, in the fourth sixteen—and in the 28th generation (assuming no childless marriages, and no intermarrying of descendants) one billion and 73 million *families* of descendants who could trace their ancestry back to David!

Various factors make this ridiculous. But the fact is that probably most Hebrew families were in some sense descended from David, just as many American families can, or could if they had the record, trace their lineage back to the "Mayflower."

Joseph, who was evidently a native Bethlehemite, went back not merely because he was "of the house and lineage of David," but because he was of that part of the house of David which stood in the royal succession, and held the ancestral land near Bethlehem. He was of the line of first-born sons; but there were many others with just as much royal blood who had no hold on the ancestral land, and so did not return there for the enrollment.

Large families cannot be sustained forever on ancestral land holdings. Some must migrate. This is what Joseph apparently had done. It is also what many others from Bethlehem had done; and therefore, when they were required to return to their home towns, Bethlehem, like all other Hebrew villages, had to care for both the normal population, and many adults who had migrated to other sections.

The Jews were then a rather stable people. Many of them were closely connected with ancestral land. Their migrations could not have been comparable to American migration in this mobile age.

But there is a point of interesting comparison. If our government were to order all citizens to return to the place of their birth to register the same congestion Bethlehem experienced would occur in practically every village of America. And while this registration was taking place our cities would present an unusual appearance. Many stores and shops would be closed. More than half the ministers, doctors, lawyers, and teachers would be away. In fact, a surprising number of citizens would be "out of the city" temporarily. For the American village is enough like the ancient Palestinian village to reproduce the same situation. The city environment is not conducive to population growth. Babies are born now, as then—not in Jerusalem or New York, so much as in Bethlehem, and Little Town, and R.F.D. For example:

The 1940 U. S. Census reveals that the birth rate in Cook County, Illinois (that is, Chicago) was less than half what it was in such 100 per cent rural counties of that state as Gallatin, Hardin, and others.

The record speaks of no crowds in Jerusalem. The city doubtless had almost a Sabbath appearance, for cities grow by migration from rural places. From Bethlehem, and a host of other villages, the cities gathered their populace. So, in Jerusalem business was at a standstill, because so many shopkeepers and traders and professional men were gone.

The bazaars were almost deserted, with many wool merchants, cloth dealers, bakers, and fish venders away. The artisans' shops were quiet, for the wood carvers, the coppersmiths, blacksmiths, goldsmiths and silversmiths, the tent makers, potters, tanners, spinners and weavers, the dyers, tailors, and fullers were flocking back to their home towns.

Building was at a standstill, with so many carpenters, as well as stonecutters and masons, and hewers of timber gone. Absent also from the city streets were many water carriers, and street cleaners, and night watchmen.

Even many of the Pharisees, Sadducees, scribes and lawyers were out of Jerusalem, having engaged the best rooms—perhaps all the rooms—in the inns of Bethlehem and many another village while they awaited the arrival of Caesar's assessors. The priests were gone, too; there were hardly enough of them left to carry on the daily temple sacrifices. There was an acute shortage of Levites for the daily ministration. The schools of the renowned teachers were closed—as for a Christmas holiday!—for all adults, whether teachers or scholars, must register, many in villages as far off as Galilee.

Christmas is always more or less like that. It is a time for visiting and family reunions—a time when many people go "back home" to the farms and the villages of the land from whence they came.

Bethlehem is not alone in blessing the world. Every village is a Bethlehem that sends its young men and women to become the leaders and the followers of the larger places. Every rural area, no matter how obscure, sends forth year by year its human products, who grow and develop into men and women who make contributions to the advancement of all human arts, and to the growth of the Kingdom of God.

*Pastor of Christian Church, Livingston, Tenn.

An American Brotherhood

By ALONZO W. FORTUNE*

DISCIPLES of Christ constitute a brotherhood that is peculiarly American, though kindred movements arose in England and elsewhere. While other large communions were brought to this country from Europe, the Disciples had their origin in this country. They had their beginning in an effort to meet certain conditions and needs in the pioneer life of America. In trying to meet these needs they partook of the spirit of this new country. It was not surprising that the Disciples moved westward with the settlement of the new sections, and that most of their strength is west of the place of their origin. To be understood the Disciples must be studied as a part of the life of America.

Dr. Fortune

Demand for Freedom in Religion

At the beginning of the nineteenth century America was recognized as a land of freedom. This freedom was most pronounced in the newer sections where denominational rivalry and sectarian bitterness deprived the people of religious freedom. This was the inevitable result of the difficulty of maintaining denominational churches in sparsely settled communities. It was natural that there should be those who would demand freedom in religion in the land that boasted of its freedom.

This demand found expression in central Kentucky at the very beginning of the nineteenth century. It came as the result of a revival at Cane Ridge, in which different denominations participated. These ministers preached the gospel to the multitude as they believed God wanted them to preach it. Some of the Presbyterian ministers were charged with being disloyal to the Westminster Confession of Faith. They maintained their right to preach the gospel as they understood it and hence they declared their freedom from Presbyterian control.

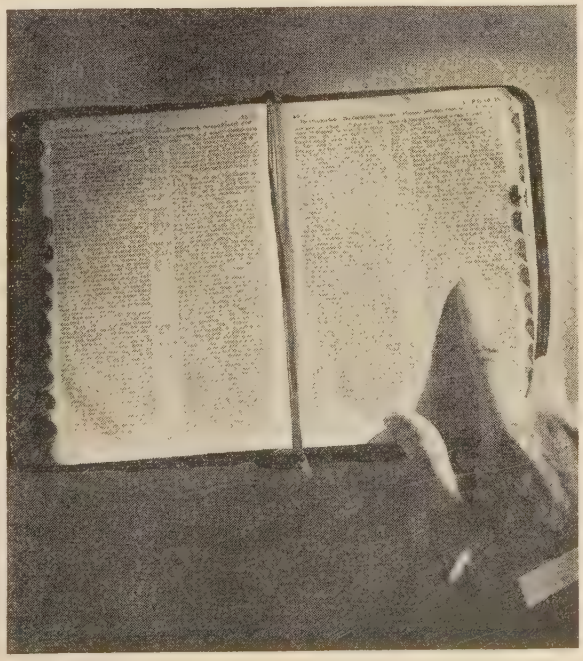
A few years later the demand for freedom in religion gave rise to a similar movement in western Pennsylvania. This time the demand was for freedom in worship. Thomas Campbell invited others besides the members of his particular branch of the Presbyterian Church to have fellowship in the communion service. When he was censured for this he declared his freedom from the body which denied him this Christian right.

Christian Unity with Freedom

Because of the conditions which gave rise to the two branches of the Disciples movement Christian unity was the fundamental plea of those early leaders. Their attitude was free from the sectarian spirit. When they began preaching independently they were troubled by the fact that they seemed to be starting new denominations. This led the Campbells and their associates to accept the invitation to have fellowship with the Baptists. This also led Stone and his associates to have fellowship with the Disciples after the Disciples had become a distinct body.

While the Disciples have sought unity, they have objected to creeds, not as a help to faith, but as the basis for fellowship. They have insisted that this deprives one of his freedom and that it is also divisive. They have objected to the ecclesiastical control of churches, on the ground that it deprived the churches of the freedom to which they are entitled. When those early leaders declared that there must be a return to the Bible as the ground of unity they insisted on freedom of interpretation. They urged the people to read the Bible for themselves, and not be bound by the interpretation of others.

"They urged the people to read the Bible for themselves and not be bound by the interpretation of others."



It has been difficult to practice unity and at the same time maintain freedom. That has been the perplexing problem for the Disciples throughout their history. They have sometimes been accused of being inconsistent, for while they preached unity they have been slow in uniting with other communions or even in cooperating with them. A partial explanation of this apparent inconsistency has been their emphasis on freedom. They have been unwilling to sacrifice that, even for unity.

In their insistence on their interpretation of the biblical basis for unity Disciples have sometimes lost sight of the freedom of others. They have appeared to be more concerned about the adoption

*Dr. Fortune was for many years pastor of First Christian Church, Lexington, Kentucky, where he now lives in retirement. He is an authoritative writer in the field of church history and a former theological professor.

of their own plan than they have been about unity. The Disciples have not succeeded in granting freedom and in maintaining unity in their own ranks. They have experienced one distinct division because some insisted that their interpretation should be accepted by others. When others refused to comply with their demands the unity of the brotherhood was broken. The unity of the brotherhood is being marred at the present time because of the failure to recognize the freedom which has been a fundamental principle of the Disciples. Some are insisting that their interpretation shall be accepted by all or they will refuse to have fellowship with them. If the Disciples are to maintain their unity and help to lead in the larger unity they must return to those fundamental principles—Christian unity with freedom.

These two principles are the basis of American democracy. Not uniformity, but unity in diversity, is the American ideal. Dictatorship by an individual, or by a group is foreign to the American way of life. If America is to maintain democracy and be able to help lead the world in these confused times she must hold to these two basic principles. The Disciples, having had their origin in American democracy, and having been so closely identified with American life, have a great opportunity and a great responsibility. If they emphasize freedom and practice unity to the largest possible extent they will have the greatest opportunity of their history. If they hold consistently to these two principles, they will be able to make a helpful contribution to America and to the world.

Organization for Fellowship and Service

Disciples have always insisted on the independence of the local congregation. They have objected to any control of these by an ecclesiastical body. That was the natural result of the experience which brought them into existence. Some organization, however, was inevitable, and it began to develop as soon as the Disciples became a distinct body. Members of various congregations were drawn together for fellowship and for the discussion of their common faith. That was true of the Christian churches established by Stone and his associates. When the Mahoning Association was dissolved at the suggestion of Alexander Campbell it was decided to come together as a "yearly meeting."

As Disciples faced their task they began at once to formulate plans for the propagation of their faith. There was a loose organization of the churches of counties or districts for the support of evangelists. This was soon followed by the organization of the churches of states. Then came the general organization, The American Christian Missionary Society. There has been a gradual development in organization to meet changing needs and to make their service more effective. This organization called for meetings or conventions for inspiration and reports and for the formulation of plans.

An important problem for the Disciples is to hold their organization to fellowship and service and secure the cooperation of all the churches. There are those who object to societies on the ground that they are ecclesiastical bodies without scriptural sanction. Consequently, they refuse to cooperate with these societies in service, or to have fellowship in the conventions to which the societies report. There are many churches that are so independent that they have no connection with other churches either for fellowship or service. If the Disciples are to be true to the American spirit and to be as effective as they should be in doing the work of the kingdom, they must find some means of securing general cooperation in these organizations for fellowship and service.

Cooperation With Other Communions

The cooperation of various communions for world betterment has been an important step in the answering of the Master's prayer for the unity of his followers. A realization that they should be willing to work together as Christians has helped to break down denominational barriers. These communions are cooperating through federations in cities, through councils in states and in the nation through the Federal Council of the Churches of Christ in America. Now they are seeking for the larger cooperation through the World Council of Churches.

Disciples are having fellowship with these other communions through these organizations. They not only cooperate by official action, but they have also furnished their share of leadership. They took an important step forward when they came to realize that the task of world betterment demanded cooperation with other Christians. Their conception of unity was broadened when they began to have fellowship with others in the common task.

The conviction that Disciples must cooperate with other communions for world uplift was one of the most important, as well as one of the most difficult steps that they have taken as a people. In taking that step they have been true to the spirit that brought them into being, as well as to their American heritage. It was difficult for America to realize her obligation to cooperate with other nations for the solution of world problems, and there are still many conscientious Americans who are isolationists. It is not surprising that there are conscientious Disciples who look with disfavor on organic cooperation with other communions.

Disciples of Christ had their origin in a passionate desire to help unite scattered and confused Christians under the leadership of Christ. They must not permit themselves to become divided and thus deny the vision that brought them into being. They must not permit themselves to become isolated and thus add to the confusion of the church. They must not erect barriers that will bar their progress, but must keep themselves on the open road. Preserving their priceless heritage, Disciples must face the future with open minds and hearts. Instead of being bound to the past they must face the problems of their day as their fathers faced the problems of an earlier day. It is only thus that Disciples of Christ can help to make the church the force that it should be in establishing the Kingdom of God.

This article will be of particular interest to groups studying the role of Disciples of Christ in "World Evangelism," this year's mission study theme.

Shall America Be Divided?

By HAROLD E. FEY*

Mr. Fey

SOME months ago the attention of the nation was drawn to a suburb of Cincinnati. A controversy was in process which divided the peaceful residential neighborhood of North College Hill from top to bottom. Old friends refused to speak to one another. Stores were boycotted. People argued on the streets. One man's home was stoned. A meeting of the school board ended in violence. Lawsuits were filed. Real estate values dropped. Families were ejected from their rented homes. Other families which had planned to move to the town changed their minds and went elsewhere.

"Most Serious School Situation in America"

What happened that produced this effect in a quiet community? What caused the pupils of the schools to strike and to remain away from their classes for weeks? What caused 29 of the 33 teachers in the local school system to resign? Why did the National Education Association designate this as "the most serious school situation in America"? Why did it later blacklist the school system of the town as a system in which no self-respecting teacher would accept employment? This unprecedented step followed similar action by the Ohio Education Association, which also broke precedent when it intervened in this dispute.

At the bottom of this tragic division was the refusal of the Roman Catholic Church to accept the American principle of separation of church and state. Indifference on the part of some Protestant voters and greed on the part of others had permitted the election of a Catholic majority on the local school board. This three-man majority on a board of five incorporated the local parochial school into the public system as soon as it took office. It began to pay to the Catholic archbishop from public funds a rental of $6,000 a year for the use of the parochial school building. It began to pay salaries from the school treasury to the nuns who taught in that school. Then these three men sought to take over the legal functions of the superintendent of schools. When they attempted to gain access to the superintendent's confidential files of teacher applications, which contained information concerning the religious affiliations of prospective teachers, that official balked. For this the majority refused to renew his contract, although he had high standing in the community and in his profession. The teachers then resigned and the pupils refused to return to school.

Schools and Community Disrupted

So the school system and the community were thoroughly disrupted. Peace was not restored until public pressure compelled the school board to resign. This placed the affairs of the school district in the hands of the courts. A wise judge reappointed the school superintendent. He in turn persuaded most of the teachers to return. A new school board, consisting of four Protestants and one Roman Catholic, was appointed. The contract with the archbishop lapsed and the nuns left the public payroll. This fall the pupils returned to school.

Would Unload Costs on Public

This incident illustrates one of the principal reasons why tension is developing between Protestant and Roman Catholic Christians in many communities throughout America. For its own reasons, the Roman Catholic Church has developed its own system of education in this free country. This system completely parallels the public system from kindergarten to university. It is teaching some 3,000,000 American young people. The cost of maintaining this system rests heavily on Catholic pocketbooks. The church is determined to unload as much as possible of this cost on the public treasury, while at the same time retaining control of its schools, as it did in this instance. It is not inhibited for consideration of respect for the principle of separation of church and state, for it does not accept that principle.

New Education Aids Present Dangers

Consequently, it takes advantage of every opportunity to gain access to public funds. Such opportunities are offered in such relatively recent developments as the new provisions for bus transportation of pupils to central schools. Something like $100,000,000 a year is spent on this function alone by our public educational bodies. In New Jersey and in many other states the Roman Catholic Church has gained access to these funds. This access directly aids Catholic schools. So also does state provision of free textbooks, which is extended to such sectarian schools in Louisiana, Mississippi and elsewhere. In addition, the Roman Catholic Church is benefiting directly from the national treasury, which is paying to the church more than $100,000 a year for the education of Indian wards in mission schools. One of the church's largest sources of income from public funds now comes from participation of its schools in grants made under what is called "the G. I. Bill of Rights." According to Father William E. McManus, assistant director of the department of education of the National Catholic Welfare Conference, the church expects to build on this precedent by demanding "a state subsidized scholarship program" for all its students in schools of higher education. In this it may receive the aid of Protestant educators if they are not wise.

So this issue affects the unity of America, as well as communities like North College Hill. The "more perfect union" which the founders of this nation mentioned as the first objective of the Constitution is still

*Managing editor of *The Christian Century* and forum editor of *World Call*.

far from complete. A friendly British observer points out that one of the biggest obstacles to it is "the maintenance of a nearly complete barrier between the non-Catholic five-sixths of the American people and the Catholic sixth." In his able book on *The American Character,* D. W. Brogan says that "from the political and social point of view, the Catholic problem is one of segregation, voluntary or involuntary." This leading English authority on American life lists as a principal cause of this division the Roman Catholic educational system.

Suspicion Bad for Democratic Process

Mr. Brogan says: "The Catholics' policy of supporting (entirely out of their own funds) schools of all grades and colleges and universities professing to be in competition with the great state and private universities has led to grave suspicion among the non-Catholics. Since all or practically all the teachers in Catholic schools are Catholics, while in New England, New York and Chicago they constitute a great proportion of the teachers in the ordinary state undenominational schools as well, they seem to be at considerable expense to themselves, both insulating their own children and influencing the children of others." He points out that "Catholic suspicion on one side, Protestant suspicion on the other" is bad for the democratic process and is particularly likely to prove a stumblingblock in the vital field of foreign policy.

What Can We Do?

What can be done about it? A great deal.

In the first place, we have got to learn how to distinguish between clericalism and Christianity. Clericalism comes from the attempt to use the church for political ends. It is particularly the sin of a hierarchy grasping for power. In resisting it we can count on the support of great numbers of Catholics as well as others. In North College Hill a substantial group of Catholics left the local parish in protest against the use of their church for politics. Their complaints were a factor in causing the Catholic majority on the school board to resign. In every Roman Catholic country there is a strong anti-clerical movement, composed principally of Catholics. But we cannot leave the battle to them. Protestants have to learn to recognize and oppose clericalism when it attempts to take a hand in determining public policy on any question, and particularly on the questions affecting education or civil liberties.

Resist Clericalism by Christian Means

Second, we will have to learn how to resist clericalism by Christian means. Such means are open, friendly, truthful, discriminating, human. They are the exact opposite of the secret, hateful, lying, uncritical and inhuman methods of such organizations as the Ku Klux Klan. Such methods are unChristian and undemocratic. Like all evil, they are self-defeating. We must learn to trust our case to the intelligence and the good will of the American people. Theirs is a heritage which is fundamentally Protestant. Andre Siegfried, the authoritative French student of American life, pointed out two decades ago that Protestantism is America's "only national religion, and to ignore that fact is to view the country from a false angle."

Returns to Roots of Christianity

Third, we need to return to the roots of Evangelical Christianity to recover the spiritual basis of our American heritage, not only for ourselves but also for our country. The New Testament makes the nature of the church clear. Its head is Jesus Christ, not an earthly monarchial sovereign in Rome. Its membership is not divided into two orders—priesthood and people—but all are witnesses of the redeeming grace of God, standing as equals in the church because they are equal before their Creator. The Lord's Supper is a holy communion, not a magical mass encrusted with the superstition of the ignorant Middle Ages. The revelation of the purpose of God is found in the Bible, not in churchly tradition as infallibly interpreted by a pope.

Protestant Concepts and Democracy

Through the Reformation, Protestant Christianity once more began to draw healing life from these roots. Out of its conception of the priesthood of all believers it drew the basic idea of democracy. Men are equals in the state because first they stand as equals before God through Christ. Out of its discovery that the just are saved by faith came liberation from the shackles of ecclesiastical tradition. Out of its recovery of the Bible in the language of the people came the modern educational system, for if the people are not to depend upon a priesthood to mediate the will of God, they must be able to read his Word for themselves. All of these conceptions were woven into the laws and the culture of America by our Protestant forebears. It is our responsibility to preserve and enlarge this priceless heritage in our generation.

Increase Knowledge and Defend Freedom

Fourth, we need to use the democratic means which are open to us to raise the general level of knowledge and to resist encroachments on freedom. Protestants have a stake of incalculable worth in education, since we hold that truth, not ignorance, shall make us free. We should therefore do everything in our power to improve free public schools. That means adequate training and salaries for teachers, high incentives for professional competence, the best buildings we can afford, the most complete facilities for education. It also means opposition through votes to every force which seeks to undermine public education, assurance to people of every creed and color of equality of educational opportunity and of equality of chances for employment in education. It requires firm resistance to any church which seeks a position of special privilege, such as the Roman Catholic Church has through the Taylor embassy to the Vatican. And it requires a new emphasis on the sacredness of the individual and the primacy of his liberties and rights, in opposition to the official doctrine of the Roman Church that religious liberty is the liberty only of the church, not of the individual.

(*Continued on page* 16.)

Independence Comes to India

By RUTH MAY HARNAR*

Miss Harnar

ALONG with many other people in this country, I felt excited and happy with the approach of August 15, the day set for India to take her place among the nations of the world as an independent state. Whatever may happen later on, it is no small matter to be present at the birth of a country. And August 15 was the day of that event.

We missionaries had no sense of anyone resenting our presence here, as white people, and we received invitations to all the celebrations, just the same as the Indians. And we tried to help the people who work with us to understand that this means a great deal to them, and not just to the Hindu members of the majority Congress Party which has led in the struggle for independence.

On the fourteenth I rode my bicycle through the bazaar at Bilaspur. It was decorated much more beautifully and elaborately than I have ever seen it before with hundreds of banana trees, arches filled with greenery, banners with many different legends, most of all, "Victory to India." Strings and strings of paper banners, and many paper tri-colored flags filled the streets, and the saffron, white and green flags were everywhere. Everyone we saw seemed to be in a happy mood.

At Jackman Memorial Hospital we decorated both of our gates with banana trees and paper flags and with a flag hanging in the center. The staff and nurses did it with a lot of pleasure, pasting and cutting the strings of flags in our living room where we had the rugs rolled up. At midnight we knew there would be about as much racket as it is possible to make all over India. That is when the ministers took office.

I listened to the radio with some of the girls at midnight on the fourteenth, to hear the members of the Constituent Assembly in Delhi take over the power. It was very interesting. The president first read the pledge of allegiance in English and then repeated it in Hindustani; and he announced that after the chimes struck midnight he would repeat it phrase by phrase, "in our language," and those members who understood would stand and repeat it after him. He would then say the same in English for those members who did not understand Hindustani. So after the chimes at midnight, we heard the droning voices of the members repeat the pledge in both languages.

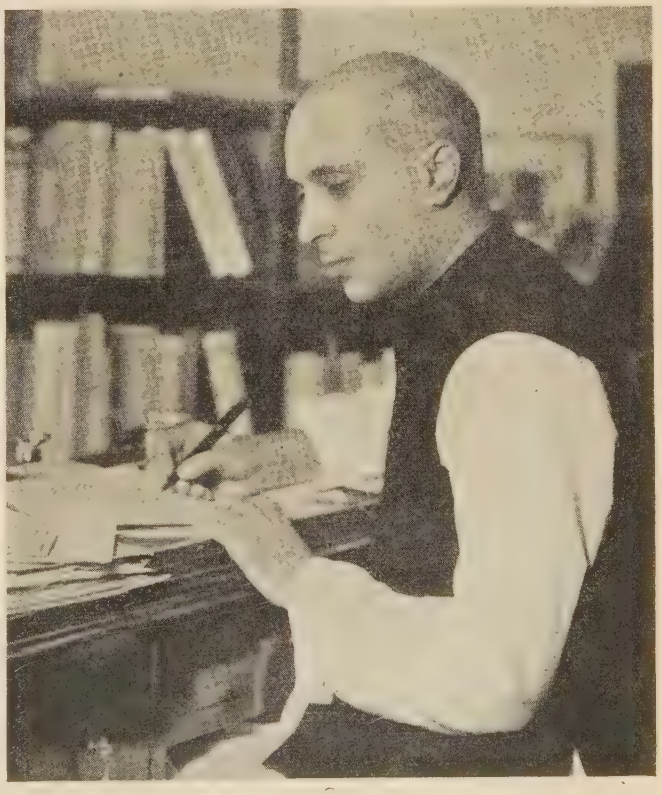
The Assembly then passed several resolutions; that His Majesty's Government be informed that the Constituent Assembly of Free India had taken over the governmental powers; that the Assembly accept the appointment of Mountbatten as the Governor-General of India; that the tri-colored flag be accepted. A lady representing Mrs. Sarojini Naidu presented the first flag which will wave over the Assembly house in Delhi, in behalf of the women in India. The wife of the president, Mrs. Kripalani, then sang several patriotic songs, and the meeting was adjourned until ten the next morning. It was all very dignified and still enthusiastic. We then heard the radio station go off the air playing the Indian National Anthem instead of "God Save the King."

The anthem is called "Bande Mataram" and the translation is something like this:

Mother, I bow to thee!
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight,
Dark fields waving, Mother of Might,
Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees,
Mother, giver of ease,
Laughing low and sweet!
Mother, I kiss thy feet,
Speaker sweet and low,
Mother, to thee I bow.

On the morning of the fifteenth we had our own flag raising ceremony, as did almost all institutions in the city. Robert Ali, hospital business manager, gave a little talk on what this will mean to us as Christians and how we must not fail in this important task of being the peacemakers in India, and to do so we

Jawaharlal Nehru, head of the new Indian government in his Allahabad home



*Missionary to India with The United Christian Missionary Society, Miss Harnar, who is a nurse and assigned to Jackman Memorial Hospital in Bilaspur, is a daughter of missionaries.

will have to become stronger and better Christians ourselves.

I was on duty so I did not go to hear any of the various speeches which were given in various parts of the city or to the police parade or the official flag-raising at the town hall. One interesting little detail is that the man of importance who came to Bilaspur for the occasion is a Congressman from Mungeli who has spent considerable time in jail for his activities against the government, and now he is reviewing the police and accepting their salute. The president of the Congress Party was invited to give the speech and raise the flag over at Burgess Memorial Girls' School and they say that he gave a very fine speech and showed a great appreciation for the work of the school and other Christian institutions.

We had our meeting for the patients when we had a speech made by a member of Congress and sang a number of songs and had several prayers. The people were quiet and interested. There is a lot of educating to do before they really understand what has happened.

After our own church service in the evening, we took the girls out for a walk through the bazaar to see the decorations and lights. We were a bit afraid to do so because there crowds and trouble can break out faster than a cat can wink its eye! But it was really wonderful. There seemed to be no feeling of tenseness among the people. On the other hand, everyone seemed happy and friendly and bent simply on enjoying the sights. And those were really something to see!

This is the first Indian festival in which everyone has had the right to take part and the cooperation made it really worth while. The lights at the Hindu festival of Diwali are lovely but this was much nicer. The whole street was lined on both sides with little oil lamps and the candles, and people had decorated their windows and verandas and roofs with them so that in their light you could see every detail of the decorations clearly. The Muslim homes and shops were decorated too and they had put arches across the street so that there was an unbroken line all through the bazaar. And because there was no god or goddess who was being honored we too felt ourselves a part of it. The government buildings were decorated for the first time. The town hall was the most lighted building in the city and looked like fairyland! There must have been close to a million of the little lights over the building and lining the driveway into it. The amount of oil which was used up must have been tremendous but I don't think anyone resented the fact even though oil has been so hard to get for years. Indians love a *tamasha!*

The saffron, or orange, on the new Indian flag, is supposed to be for the Hindus, the green for the Muslims, and the white for the Christians and other minority groups. The Wheel of Asoka in the center has taken the place of the spinning wheel in the center of the Congress flag and is very appropriate because the time of Asoka is one of the most peaceful times in the history of India when she was strong and great and more or less united. The white stripe in the Pakistan flag is also for the minority groups.

If people are asking about possible danger to missionaries and mission work, tell them that now that the Christians are a minority group and *not* the same religion as the ruling foreign power, they can with more sincerity and less thought of favoritism take part on an equal footing with all other groups, in the building of the country. The Indian leaders recognize the fact that a higher percentage of the Christians are educated than other groups, that most of the nurses and a large percentage of the doctors trained in western medicine and many of the best teachers are Christians. They want to use them and it is a really great opportunity for them to leave the protective mission compounds and give a wider witness for their religion by working more among other peoples. It is a challenge which I think the Indian Christians are willing and able to meet, despite possible restrictions which may be placed on evangelistic work. Also Christians have stayed out of the communal rights riots and they have been left alone as soon as the rioters have found that they are Christians. This is true to such an extent that in disturbed areas, Christians have started wearing the cross on their coat lapels or shirts. They have helped considerably in relief work on both sides.

Shall America Be Divided?

(*Continued from page* 14.)

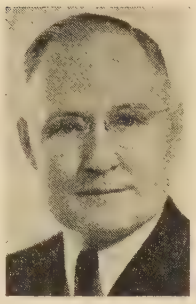
Keep the Church and State Separate

Fifth, we must recover and maintain the principle of separation of church and state. The wall of separation between them is not as high as it was before the Supreme Court breached it by approving support of Roman Catholic education from public funds through the granting of free textbooks and free bus transportation. That is a sad thing for America. Religious groups have lived peacefully together in this land because the Constitution made it impossible for any of them to expect to receive help from the public treasury. In spite of the exceptions which have been made, the principle is not lost. We must neither claim nor permit others to claim special privilege or support from public sources. And we must work to bring before the Supreme Court other cases which will give it opportunity to reverse the 5-4 decision it handed down on the New Jersey bus case. It has changed its mind often in the past. And we must tighten up state school laws and local observance of them.

Religious differences may divide a great nation, as India reveals today. The difference between the Roman Catholic sixth and the Protestant majority in America runs deeply. We do not agree on the nature of the church or on what constitutes religious or civil liberties. Protestants believe, as the Catholic archbishop of Boston rightly said recently, that the Roman Catholic idea of freedom is defective. But the United States need not be divided if it keeps church and state rigorously separate, insists that churches are equal before the law and that religious liberty is the prerogative of every citizen. To achieve this, Protestants must strengthen every bond of cooperation between themselves. Only so can we preserve the inestimable contribution the Reformation has made to the liberty and the learning, the peace and prosperity of America.

Beginning in Me

By M. OWEN KELLISON*



Dr. Kellison

THERE is a great world revival of Christianity laboring to be born. The spirit of Christ is endeavoring to break forth in the heart-life and in the working relationships of men everywhere. Even the sharp clashes now observed in parts of our world are but additional proof of the above observation. The world psychologically is in that state in which Saul of Tarsus found himself when he headed toward Damascus "breathing out threatenings and slaughter against the disciples of the Lord." And again, were not the spirit of Christ making the world conscious of the right, our present situation would not seem so harsh.

Then, too, there is evidence of concern on the part of church groups for a world revival, for a world-wide turning to Christ and His way of life, for the bringing in of the Kingdom of God.

The Crusade for a Christian World by the Disciples of Christ is but one of many such movements toward world redemption. Yes, a great world revival of Christianity is laboring to be born!

But when will it be? Where will it take place? How will it come? And how will it spread?

When Will It Be?

In the introductory days of the Crusade for a Christian World, Spencer Austin, Director of Evangelism for Disciples of Christ, in answer to the question: "When does the Crusade begin?" was heard to say in assembly after assembly across our country, "The Crusade begins when it begins in me!"

How right he was and is. No spiritual movement gets under way until it gets under way in the individual —me. World revival will be on when it really gets going in me.

World revival was on when it got under way in one Cheng Ching-Yi of China, which happened as he listened to Dr. John R. Mott lecture on evangelism on his first tour to China. In 1928 it was Cheng Ching-Yi who gave to the Chinese Forward Movement of Evangelism the soul-stirring and world-challenging slogan, "Lord, revive thy Church beginning in me!"

Willis Lamott, in *Committed Unto Us,* says that this movement inspired by this slogan "challenged the Chinese Church to get out of the trenches where it was taking shelter and advance toward the goal of doubling its membership."

The history of evangelism across the nations is the history of evangelism beginning in an individual. It is the history of a Wesley, a Moody, a Kagawa, or an Azariah. It may be the history of any of us or of all of us—any of us who will let Christ into our lives fully, and let him have his way with us! Anything less than that is all but worthless.

Where Will It Take Place?

World revival will be born where I am—it may be the most secluded place in the world—when it is born in me, when it begins in me. The where does not matter. Give that spirit birth anywhere and it will find its way everywhere—to the last person in the last place in the world.

If we are to have a world revival it must be an individual matter where the individual is. It must begin in individuals where they are and spread to individuals everywhere. "Beginning in me!"

How Will It Come?

That beginning must be now or for me there can never be a world revival. But how is it to come? What will get it started in me? There is only one answer so far as I know, and that is to let Christ get into me. No Christ in me, no world revival, no revival spirit, or desire in me.

But let Christ get into me and the spirit of world revival comes. Christ's concern for a lost world comes to me. His concern becomes my concern.

If I have him I will let the whole world get on my heart, rather I will take the whole world on my heart, not just my wife, my son John and his wife, us four and no more, but the world, all the world, all the peoples of the world, the white and black, yellow, red, and brown of the whole wide world—all the sin and suffering, all the sorrow and hurt, all the hunger and cold, all the poverty and destitution—let all that get on my heart; let me take all that on my heart and let me see it through the understanding, sympathetic eyes of Jesus, backed up by his compassion, and then immediately world missions, a Crusade for a Christian World, world revival begins in me.

One cannot have Christ in him and this not happen. If this does not happen in us we should be greatly alarmed lest we do not have Christ, lest our religion be but a profession and a form and hollow emptiness.

If you have Christ, not alone does the world get on your heart but you see the world as it can be in Christ. You see this sinful, suffering, pagan world in the light of all that it might become in Christ Jesus: A world become the Kingdom of God; a world where the will of God is done as in heaven; a world where abundant living is the norm; a world of brothers acting brotherly, cooperating for the good of all; a world of peace and good-will.

We have permitted Christ to be crowded out of our lives and we have let secularism and paganism dominate us to the extent that we have lost our compassion and our concern for a needy, lost world. None of us would probably say it but H. G. Wells's words describe our

*Dr. Kellison is provost and chaplain of Chapman College, Los Angeles, California. This article is one of a series on the current Protestant study theme, World Evangelism.

attitude only too well when he said, "I don't care; the world may be going to pieces; I don't care, I've got to play croquet."

That is a fair picture of you and me with Christ left out, with our compassion dead, with our concern for others degraded into selfishness. "We don't care" if the world is lost and undone; we have to look after ourselves—we have to feed our own selfish greed—we have to "play croquet."

No, it is not out of that kind of lives that prayers for world revival come. Something has to happen to that kind of life—something has to happen to you and me—we have to let Christ come back into our lives, and when we do we will see the world with his eyes and we will have his compassion and we will pray sincerely and earnestly, "Lord, send a world revival, and let it begin in me! Lord, let this Crusade for a Christian World really get going in me! Lord, let the world mission program of Jesus Christ and his Church get started in me in a big way! Let it be an all-consuming passion; let it be a fire that burns out lesser passions and let it bring my life to a white heat for the only program that will save my world and me—the world-wide program of Jesus Christ to save every person and every relationship of mankind."

It will take that kind of world-saving program going on in my life, not alone to save the world, but to save me. Nothing less than a world program of Christianity is big enough to save the individual Christian. If the individual adopts for himself a program of Christianity which does not include the world, he will discover, and likely too late, that his program has not been inclusive enough to save even him. Christianity is a world religion with a world concern. The Christian is a citizen of the world with a world outlook and a world concern. To be less is to be less than Christian.

How Will It Spread?

That is easy. It will first spread all over and all through me, until my waking and sleeping, my eating and drinking, my working and playing will be so saturated and over-filled with the spirit of Christ, the spirit of world revival, of world missions, that it overflows into everything I do and into everybody I meet. This will be a contagious overflow that will set others to talking and living world missions and world revival. My Church will become missionary, my district, my state, my whole Christian communion, all other Christian communions, until world revival is on—"Beginning in me!"

Once this spirit gets started in me as in Christ it will so dominate me that I will channel all my powers and my possessions to fulfill its highest and holiest ambitions—A Christian World. I will give so hilariously of what God entrusts to me and I will get so much joy out of it and so much good will come of it, that the Church of which I am a member will become a great giving, living Church, and so on with the churches of my district, my state, my brotherhood, all brotherhoods. And so world revival will spread—"beginning in me!"

THE remarkable book by the late Lecomte du Noüy on *Human Destiny* revives one's memory of the evolution controversy that raged so long and began to subside only in the pre-war period when our minds became preoccupied with social and political matters. The book with its long-time view of human destiny is in contradiction to our present mood of immediacy, and for that reason will not quite prove the book sensation it otherwise would have been.

When the plausibility of the Darwinian evolutionary theory impressed itself on the modern mind, there were two reactions within the church. The one was violent negative reaction of the orthodox and sincere Christians who felt it to be a denial of the spiritual conception of the universe. The other reaction was that of devoted men of science who endeavored to harmonize the concept of evolution with that of religion. Most popular of these harmonizers was Henry Drummond who was seeking to find "natural law in the spiritual world." He went so far as to endeavor to show that the process of creation as outlined in the literature of the Old Testament was in harmony with the new theories of evolution.

Lecomte du Noüy makes a different approach. He does not try to harmonize science and evolution. He believes that with the development of intelligence and conscience, man began an entirely new order of evolution and that science cannot account for those qualities in humanity that are involved in his different and higher order of development. He further contends that this higher order of spiritual and moral evolution is still in its beginning and that human destiny projects itself into a future of unimagined time. His basic convictions in regard to religion are quite orthodox in that he makes place for revelation for Jesus as a perfect object of evolutionary direction, and for the church. This distinguished French scientist and theologian died a few weeks ago, leaving this book as a fine monument to his genius.

WHEN D. R. Davies, celebrated British scholar, says that *The Sin of Our Age* is secularism he is not saying anything novel. Many men are saying the same thing. But Dr. Davies says it with an emphasis and clarity of analysis which makes his little book of lectures by this title important. The book reminds one of Dr. Trueblood's *Predicament of Modern Man* except that it is more detailed and written on a wider premise of scholarship and observation. American readers will be interested in the author's dependence on our own Lewis Mumford and his many books for an analysis of our modern life and its secular frame of reference. The secularism he sees is the idolatrous exaltation of humanity, its logical outcome in the dictatorships, who in turn degraded humanity. The only solution is in the rehabilitating of the ancient dogmas of the Christian faith.

SOCIAL, political, and spiritual interests combine to throw upon us Americans the obligation of seeking to understand and help Japan. Having defeated her in war, occupied her by our troops, it is now for us to seek her social and spiritual good. Two books come to mind that are helpful. One is Kenneth Scott Latourette's *The History of Japan*, a short volume dealing briefly with the old Japan up to the coming of Admiral Perry with his American fleet in 1853, three chapters on the period of internal transformation up to 1894 when Japan began to emerge as a world power, two chapters on Japan as a world power up to 1937 and

(*Continued on page 47.*)

Laymen Hold the Key to Unity

By DONALD M. SALMON*

DELTON TRUEBLOOD writing recently in WORLD CALL said, "It is instructive to note that many of the most encouraging experiments in the past have been not new churches, but new orders within the church." He then listed some of those "new orders." One of these was the Christian Endeavor Society, which in my own youth planted deeply in my soul the fact of the essential oneness of all who are followers of Christ. My Christian friendships then were made up of Evangelicals, Presbyterians, Baptists Congregationalists, and many others. We worshiped, worked, and served together, seeking as best we could to implement the gospel of Jesus Christ. From that day to this, Christian unity and cooperation has been a "must" in my life.

Ideas of Division Exaggerated

We Protestants look at our Roman Catholic brethren sometimes and exclaim that they are so united while we are so divided. That is not true. James Nichols in his book *Primer for Protestants* makes this significant point that ninety per cent of the church members in America are found within twenty denominations, and over eighty per cent are within thirteen denominations. He goes on to say that over four out of five American Protestants belong to one of the six great families of the Protestant church—Baptists, Disciples, Methodists, Lutherans, Anglican and Episcopalian, Presbyterian and Reformed. He adds that "these six families include nine-tenths of the Protestants in the rest of the world."

Laymen of the church need to grasp the significance of this truth. Too long have we been harping on the divisiveness of Protestantism. Here we have in existence a unity and cooperation which merits announcement to the world. It is too little known or propagated.

When Laymen Are Aware

Most of us who are ministers lament the fact that our laymen are not as informed as our women. We owe an eternal debt of gratitude to the women's missionary organizations of our churches for keeping the church from becoming provincial in its outlook. And here and there now we see men's groups coming to life, awakening to the needs of the world. Recall the magnificent record of the Men of Wilshire, that laymen's group in our church in Los Angeles. They caught a vision. They organized their resources. They raised sufficient funds to build a church in South America where we have a mission station. This is but one illustration of what men can do once they become aware of the needs in the world and of the power that the gospel has to answer those needs.

Right now, as this is being written, I am having a rich fellowship with the men of the Christian Church at Galesburg Illinois. We are spending the evenings of this week visiting prospective members. This is one of the Laboratory Training Schools of the Disciples of Christ. It is heartening to watch the men rally to this basic task of Christian discipleship. They can do it in a way that no other group in the church can tackle this job.

Officials Sensitive to Public Opinion

John Foster Dulles told us at the World Convention of Disciples of Christ in Buffalo last summer that our leaders in politics are very sensitive to public opinion. Think of what could be brought to pass in this field by an awakened Christian conscience on the part of the laymen of the churches. A clean, moral life in each local community rests in the hands of the laymen of the churches. Then, too, the policies of our national government and the United Nations hinge on an intelligent and awakened public opinion on the part of laymen which becomes vocal whenever great issues involving the future welfare of the world are presented.

There is a need, too, for our churches to raise up from its ranks men and women of sterling Christian character to take their places in our entire political scheme, from the chairmen of the local caucus committee to the elected officers of our local, state and national government. Too long have we looked upon this field of endeavor with derision. We have turned the job over to others who lack moral and spiritual insight and conviction. And then after they are in office we sit back and criticize. Why can't the laymen of the churches, uniting with laymen of other churches in each community, take an aggressive and active leadership in the selection and election of the right candidates for public office?

Laymen in Interdenominational Enterprises

A heartening development in the field of Christian unity and cooperation is noticed in the growing participation of laymen in the great interdenominational agencies of the church today. Charles P. Taft serves today as the president of the Federal Council of the Churches of Christ in America. He was instrumental in calling the Conference on the Church and Economic Life, held in Pittsburgh last spring. Four hundred delegates were present, the majority of whom were laymen—labor leaders, employers, factory owners and businessmen. Out of it came the formation of the Department of the Church and Economic Life of the Federal Council of which Arthur S. Fleming is the chairman. Mr. Fleming is a Methodist layman who for a number of years has been connected with the United States Civil Service Commission, and has served as chairman of the Committee on Agriculture, Business and Labor of the War Production Board.

*Pastor of Christian Church, Eureka, Illinois, and a member of the Crusade Committee on Christian Unity.

This move indicates the sensitiveness of the church to the whole economic structure of the world. It suggests, too, that the only sure road to a solution of our economic difficulties is through the men who actually own industry and those who work in it.

"Laymen Would Vote for Unity"

Stanley High wrote an article for one of our religious journals entitled "Enlist the Laymen." He said: "I venture the assertion that there is not a single proposal for church unity now being considered that an assembly of representative laymen of the denominations involved, convened under non-denominational auspices, and with the issue uncomplicated by clerical treatment, would not vote it through."

Mr. High's statement drew the following editorial comment from a religious periodical: "It may be exaggerated or over-optimistic, but it is this journalist's way of arresting our attention to a truth. There is among the laity a deep yearning for a united Protestantism, a puzzled wondering why it is so difficult to attain it, and an impatience with the endless talk of the clergy who solemnly declare that it is God's will and yet continue with apparent complacency to hold to the sectarian order. Here is the gap between clergy and laymen which must be closed."

Unused Resource

There is no greater untapped and unused resource in all the church for the building of the Kingdom of God than that of the laymen. It is they who hold in their hands the key to the larger realization of the unity of the church.

Basic Facts of Hunger

The world today, with the approach of winter, is again facing a desperate food situation. Conditions are particularly critical in Western Europe.

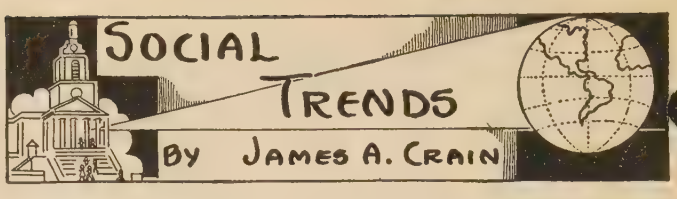
Throughout the growing season frost, drought and floods took a heavy toll of food crops. Wheat and rye production in Western Europe is down by 200 million bushels, even as compared to last year, when hunger was widespread. And the situation has grown worse in the last 60 to 90 days.

The already meager bread rations have been further cut in France, Italy, Holland, Sweden, etc., and, on the basis of present prospects, the rations for most other countries will have to be cut sooner or later. As cold weather nears, the unrest grows.

To make matters worse, the population of Western Europe has grown—hence more mouths to feed.

It's true that in the better parts of many large cities, you will see little evidence of hunger. But the average man is *always* hungry, and outside the cities, many people are coming closer and closer to actual starvation. The people's resistance is so low that thousands are dying of pneumonia and tuberculosis. This winter the suffering will be tragic.

While hunger spreads in Europe, Americans are still eating at a record rate—far above pre-war. America, with its record 1,450,000,000 bushel wheat crop, is the major source of relief. Wheat is the heart of the problem—because wheat is one of the cheapest, most easily shipped, most nourishing of foods, and because our own corn crop is off by about 900 million bushels, from last year's record.



THE Un-American Activities Committee of the House of Representatives has been giving the world an exhibition which is not calculated to increase the prestige of either the Congress of the United States or of democratic institutions in general. In the present state of world affairs, this is a situation that democracy can ill afford.

A Bad Start and a Bad Record

This committee has been ill-starred from its inception. The right of Congress to make investigations cannot be denied. Nor can anyone deny that there may be sound reasons for looking into the activities of individuals and groups suspected of disloyalty to the United States. But such investigations should be conducted with scrupulous regard for the rights of citizens under the Constitution and the Bill of Rights. The proceedings of the Un-American Activities Committee have not been so conducted.

Witnesses have been allowed to testify unsworn, to present hearsay evidence, to repeat rumors, and to cast innuendoes. Individuals attacked by this sort of testimony have been refused opportunity to face their accusers to cross-examine them, or to present evidence on their own behalf.

Former Congressman Jerry Voorhis of California, for some time a reluctant and protesting member of the committee, says that it heard a heterogeneous series of witnesses, some competent, many not, and some little more than hired purveyors of sensational exaggeration, if not outright untruth, releasing all their testimony, without serious question as to its validity. As a result the committee has probably fallen lower in public esteem than any other committee ever appointed by Congress.

Hollywood in Washington

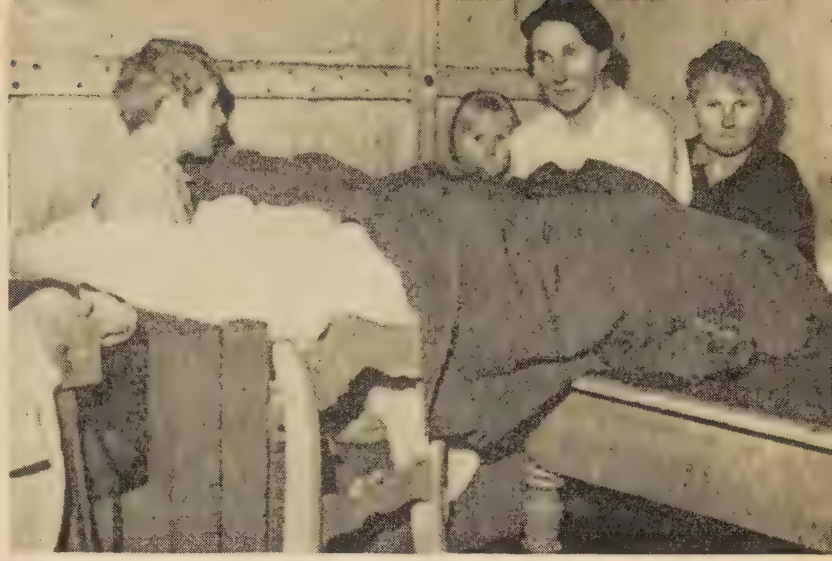
When in October this committee undertook to investigate Hollywood, it met its equal in panjandrum tactics and sensational ridicule. Three producers and one or two indistinguished movie actors came to Washington (preceded by their publicity men and newsreel photographers) to declare that Hollywood is crawling with communists, "fellow-travelers," and "party-line" followers. Then came the blast from the accused. On Sunday afternoon, October 26, over a nationwide radio hookup, screen stars from Hollywood, stage stars from Broadway, and several Representatives and Senators denounced the committee and its work as a prelude to fascism in America. At this writing several screen writers have defied the committee and are facing contempt charges. Reports are that the cases will be carried to the Supreme Court.

Ominous Warning

These events are pregnant with ominous signs. Do you recall the fighting in the streets in Germany between Nazis and Communists in 1934 and 1935? Do you remember Mussolini and his dosing of his opponents with castor oil? And the *Croix de Feu* mobs of Paris? If there are subversive individuals and groups in the United States, by all means let them be investigated, and if they have violated any laws, let them be prosecuted. But let's not let "throw out the baby with the bath" or burn the house down to get rid of the termites. Basic human liberties must be protected and Congress, made up of the elected representatives of the people, must so conduct itself as to compel respect. The Un-American Activities Committee could scarcely do worse if it set out deliberately to discredit representative government.

They Still Need You!

Again, Disciples of Christ will observe the Week of Compassion, February 15-22, when churches and individuals will make gifts for relief and reconstruction needs in both Europe and Asia. No brotherhood agency or cause shares in the receipts; all funds will be distributed through Church World Service. The minimum goal is $500.000.



Above, lack of light and fuel caused this woman and her three children, refugees expelled from a German area given to Poland, to remain in bed to keep warm. At left, a European child, barefooted as many of them will be this winter, holds to a chunk of bread that has become life-giving Holy Bread to her and other starving peoples

Above, the lack of adequate housing, with people living in unbelievable crowded conditions, in cellars, caves and dugouts, is shown amid the ruins of World War II. Below, at a feeding center in Japan, children drink the milk made available through the generosity of American churchmen. The needs in both Europe and Asia are reported to be the worst in humanity's history

Training People to Help Their Neighbors

How the World Day of Prayer Makes a Difference in Christian Leadership

By LOUISA R. SHOTWELL*

IF CHRISTIAN women of many denominations the world around did not gather on the first Friday of Lent to pray, and if by their prayers of praise and thanksgiving and intercession they were not moved to give, then the cause of Christian leadership the world over would suffer the consequence.

World Day of Prayer offerings make a difference—to Christian college students in India and China and Japan; to foreign students in the United States, who must be guided to seek out the best in American culture and American Christian family life in order to serve in their own countries; to masses of people in the Orient, in Africa, in the Near East who hunger to read of Christ and his message in words that they can understand.

Projects Aided by Day of Prayer

World Day of Prayer offerings make a difference—to the American Indian in government school or hospital; to Negro sharecroppers of the South; to migrant families following crops around the calendar and around the country.

All of these six projects derive a substantial share of their support from annual World Day of Prayer offerings. If a blizzard on the eastern seaboard on the first Friday in Lent or a torrential rain in the South keeps women away from worship on the World Day of Prayer, February 13, 1948, the far-reaching results may be that when the sugar beets are ready for blocking in Minnesota next summer, a thousand migrant families will find no Home Missions Council minister ready to serve them; and when colleges open in the fall a hundred earnest Chinese Christian students may be unable to continue their training in preparation for ministering to their own people.

Underlying Philosophy

The philosophy underlying World Day of Prayer projects is one of training people to help themselves and their neighbors. The most casual reader of the daily news can scarcely remain unaware of the crucial need of wise and dedicated national Christian leadership in an India torn with political and religious strife; in a postwar Japan seeking to establish economic and spiritual equilibrium; in a China beset with poverty and ideological turmoil.

Eight interdenominational Christian colleges for women, four in India, one in Japan, and three in China are gradually shifting faculty and staff responsibilities from missionary to national leadership. Mrs. Prem Nath Dass, recently in America, was the first Indian principal of a women's college in India, Isabella Thoburn College at Lucknow, North India. Miss Elizabeth George, who last May received an honorary degree from Mt. Holyoke, has become the first Indian to head Mt. Holyoke's sister college in India, the Women's Christian College of Madras. An Indian Christian physician, Dr. Hilda Lazarus, is principal of the Christian Medical College at Vellore, which is training doctors and nurses in a country where the medical needs are very great. India has only one doctor for every 10,000, and one trained nurse for every 43,000 persons.

Nationals and Christian Literature

Similarly national leadership is finding its place in the Christian literature program. Mary Liu, Chinese, who studied last year at Union Seminary in New York, is now back in China again editing a Chinese Christian magazine, *The Woman's Messenger*. An Indian woman, Miss Vimola Rajamanickam, B.A., B.T., has just been made associate editor of *The Treasure Chest*, the Christian magazine read widely in India by high school students of all faiths. An Egyptian woman, Miss Minerva Ebeid, edits *El Taliba*, a magazine in Arabic. In addition, all the Christian magazines solicit contributions from nationals, seeking to discover and develop writing ability among their subscribers.

18,000 Foreign Students

The 18,000 foreign students in the United States today are engaged chiefly in graduate study. Opportunity for a year or more of residence in American colleges has come to them because they have shown exceptional promise for leadership in their own countries. Their interpretation of America on their return is important for the peace of the world. The Committee on Friendly Relations Among Foreign Students helps these "unofficial ambassadors" to become oriented in

World Day of Prayer in South India. The Ten Commandments are painted on the wall

*Assistant secretary of the Home Missions Council of North America.

Howard Whitman, author, shows two young boys at Cutchogue Migrant Camp, L. I.—part of the equipment in the "Eastern Harvester" first of a fleet of mobile units to be operated by the Home Missions Council. These "mobile churches" will travel from camp to camp with the agricultural migrants, fully equipped with a portable organ, folding altar, motion picture projector, record player, reading material and first aid supplies. Recreational facilities include quoits, table games, and soft-ball equipment.

Mr. Whitman is the author of "Heartless Harvest," an article on agricultural migrants which appeared in two September issues of "Colliers."

our communities and church fellowships, and to see and appropriate the best values in American Christian life and democracy.

American Indians in School and Hospital

In the home field, American Indians in government schools and those who are patients in government hospitals would have little or no religious instruction and guidance were it not for the Home Missions Council religious work directors whom World Day of Prayer offerings help to maintain. Some of these Indians return to the reservation to carry the Christian message to their own people; others work in business or industry in white communities and use their Christian training as a foundation for participation and leadership in local church and community enterprises. Another phase of the Home Missions Council interdenominational ministry for Indians is Cook Christian Training School in Phoenix, to which many denominations send their Indian students in preparation for positions of leadership in Indian missions.

Following the Migrant

That the agricultural migrant problem in America is heading toward a crisis becomes evident to any reader of "Heartless Harvest," Howard Whitman's article in *Collier's Magazine,* September thirteenth and twentieth. The newest development in the Home Missions Council migrant program is the inauguration of three mobile units, "The Eastern Harvester," "The Midwestern Harvester," and "The Western Harvester." Equipped to serve as a worship center, a library, a school, an emergency hospital, a playground, and a recreational center for all ages, the Harvester stands to the migrant as the symbol of Christian friendship and ministry. The staff worker who takes it from camp to camp, following the migrant families who follow the crops, needs helpers in planning and organizing his program; these helpers he finds largely among the migrants themselves. Through a migrant camp council, guided by the Home Missions Council minister or community worker, the migrants plan their own worship programs and recreation nights, organize welfare committees and mothers' clubs, and develop among themselves and their fellow workers a sense of responsibility toward their families and their jobs and a realization of their own dignity as children of God.

The Negro Sharecropper

In the deep South, the Negro sharecropper from the depth of his misery looks to his minister for counsel and comfort; and his minister, many times no better educated than he, has little to offer in spiritual or practical guidance that has meaning for his parishioners. Under the leadership of Dr. Harry V. Richardson, formerly Chaplain of Tuskegee Institute in Alabama, the Home Missions Council offers training institutes for the sharecropper minister, and has established Rural Church Departments in ten Negro seminaries. Similar institutes for Negro church women in the South develop leaders who will aid the minister in his administration of a well-rounded parish program of rural life improvement.

All this and more does the World Day of Prayer mean to the Interdenominational Christian missionary enterprise. The cause of Christian cooperation can have no finer witness than increased interdenominational effort on the mission field.

(Note: World Day of Prayer program materials, film strips, and supplementary information for speakers on World Day of Prayer projects may be obtained from the United Council of Church Women, 156 Fifth Ave., New York 10, N. Y.)

The Magic Carpet of the Church

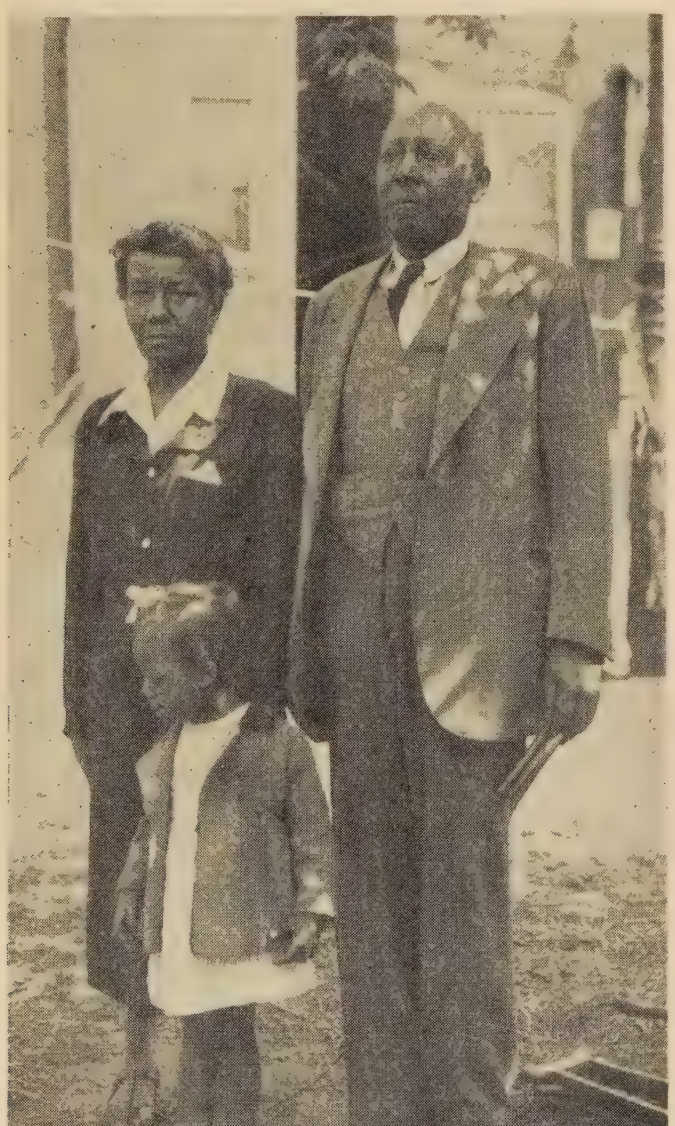
By ORVAL D. PETERSON*

YEARS AGO, in legendary times, people went barefoot because shoes had not been invented. Kings as well as beggars had their feet bruised and cut by stones. In those days there lived a king who sent for his chief advisor and told him that he must find some way to carpet the earth, at least the part of the earth where the king might desire to go. To have a carpet big enough to cover all the ground where the king might walk was a very difficult assignment. But the king's order must be obeyed.

The chief advisor was very unhappy because he had only a few days in which to fulfill the command. He sent a herald throughout the land to make known the king's wish and promised a great reward for anyone who could make such a carpet.

*This is a digest of the address on benevolent work among Disciples of Christ which was delivered at the Buffalo International Convention last summer. Dr. Peterson, favorably known across the brotherhood as writer and lecturer, is pastor of the First Christian Church, Yakima, Washington.

During sixty years of benevolence, Disciples of Christ have made no provision for Negro aged and children. Such neglect will be remedied through the realization of the goals of benevolence in A Crusade for a Christian World



On the third day a stranger came to the court and in his hand he carried a small package. When he was led into the presence of the advisor he said, "I have brought the carpet which you ordered and I have come to claim the reward." The chief advisor, knowing that he could not have a carpet in so small a bundle, had him thrown into the street as an impostor.

However, the man was not discouraged and was so insistent that he was led into the presence of the king himself. The king, doubtful but curious, told the stranger to produce the carpet. When the little package was opened it revealed a pair of colored carpet slippers which the stranger proceeded to place on the king's feet.

"But where is the carpet?" asked the king.

"Your Majesty," replied the stranger, "will you be pleased to step out of doors and walk along the garden path?" The king did as he was asked.

Then the stranger called his attention to the fact that as he walked his feet were no longer bruised by the rough stones for his feet were all the while stepping on soft carpet.

This legend illustrates that life is what we make it. Our environment is a product of our own construction. We may clothe our feet with the kind of carpet that makes life rich in human and spiritual values, or we can make a carpet of fear, racial hate, and selfishness.

The responsibility of Christians is to make a magic carpet for others. Thus we send missionaries to teach and heal and to win men to Christ in our nation and in other lands where they are unable to do these things for themselves. We are offering them the possibilities of a magic carpet, a new environment.

There are multiplied millions of persons who are suffering privations almost beyond human endurance. The most helpless of these sufferers are the children and the aged. We unite with other Christians in serving their needs. In the United States we, too, have felt the ravages of war with homes deprived of breadwinners and with families broken into fragments by the flood of migration that has taken place. Our magic carpet for them is one of love and material help to be provided through A Crusade for a Christian World.

In Romans 12:13-15 Paul says, "Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep." Paul is directing us to go from the inner experience of communion with God to an outward expression of our Christian faith as seen in benevolence and sympathy.

Alexander Maclaren says that the injunctions in this text have a common basis. "They are varying forms of one fundamental disposition—love; which varies in its forms according to the necessities of its objects, bringing temporal help to the needy, meeting hostility with blessings, and rendering sympathy to

At left, children in one of the brotherhood's children's homes are shown working at some of their daily tasks. The several homes have plans for expansion or enlargement of certain facilities

Below, at left, an elderly lady is studiously reading the Bible as she rests from many years of labor. Many persons like these are daily cared for in Disciples' benevolent homes for the aged, but the waiting list is long

both the glad and sorrowful.'' A teacher in one of the brotherhood colleges told his students that if the church cared for its needy members in times of their distress, they in turn would care for the church in the days of their prosperity.

The benevolent aspect of A Crusade for a Christian World is to provide a magic carpet for tangible aid for Christ's helpless brethren. First, we are to provide a magic carpet of benevolent care for those who are the hope of the world. These are the children. The course of a nation is determined by what it does for its children.

The three most important aspects of the Crusade are the effort to meet this need by enlarging the facilities of the six children's homes administered by the National Benevolent Association.

Reports come to us of our children being taken into Roman Catholic institutions for children because we are unable to provide for them. One secret of the growth and strength of the Roman Catholic church is that it cares for the needy.

There are several aspects and phases of development necessary. For example, during sixty years of benevolent work, Disciples of Christ have done nothing significant for Negro children. Because of economic discrimination, the Negro is the last to prosper and the first to suffer when times are difficult. We must care for these, too.

Second, we are to provide a magic carpet of benevolent care for those who were the strength of the past. We are in debt to those who have given fifty or sixty years to the building of the Kingdom and who can no longer care for themselves. The brotherhood's six homes for the aged are serving to their capacity and waiting lists are the largest in history. Facilities must be enlarged. Some of the homes must be doubled in capacity.

A nursing home is needed. There are those who are physically and mentally ill and thus cannot be admitted to the present homes. These are a most needy group. The National Benevolent Association proposes to build and operate such a nursing home in connection with the Illinois Christian Home at Jacksonville.

A home for pensioners also is greatly needed. There are many who are now receiving pensions from the state or otherwise and this group will eventually increase. Many live in homes operated by unscrupulous persons who serve for profit only.

Another great need is for a pay-type home. Some aged persons have funds with which to pay for their care, but they cannot make a hotel a home. They need a Christian home. This is the opportunity of the church to provide a magic carpet for these whose feet are now treading the path that leads into the sunset.

"Jesus, Pray Send Me Something to Eat"

By ELEANOR DURHAM*

MUMMY, you can never guess what we had to eat at school today!" called out an excited high voice, as its youthful owner raced up the staircase. "Something wonderful: porridge!" The mother smiled. It had been this way for a week now, ever since the child-feeding program had started in the public schools. It was the first time she had seen the little fellow with energy enough to run up the stairs as she always dreamed he would; the first time, too, that his little stomach was satisfied enough so that she would not have to answer the silent pleading eyes, asking in a heart-rending language far more forceful than words, for the food which it was impossible for her to supply. "Many thanks," she wrote. "You have made a mother infinitely happy."

AS I read the letter from German Hilfswerk describing the typical incident which took place in a family in the Russian Zone of occupation as the result of the child-feeding program, my mind went back to my own childhood. Porridge? That was for breakfast, and even then I did not like it. Many times I could remember leaving it in my cereal bowl as I rushed off for school, only to find it still standing there when I returned for lunch, a bit lumpy but with the same old flavor I so thoroughly disliked. But this little fellow who had been fed a warm bowl of porridge in school was so thrilled by it that he ran all the way home to share the exciting news with his mother! And his porridge? It was made of a few barley grains, some flour and water, with a little sugar mixed in. No milk or cream; no toast and butter to go with it. Simply porridge.

How much longer will he receive porridge? How much longer will thousands of other children like him receive enough food that they may live and grow?

During the past three months over 55,000 children in all four zones of occupation were given supplementary rations of food between classes and after school through funds donated largely by American and Canadian churches. The purchasing was handled through the World Council of Churches and the food was administered by voluntary and staff workers of Hilfswerk, the German Protestant relief organization. The type of food given is illustrated by this typical menu from Mannheim in the American Zone: Monday—sweet porridge; Tuesday—milk with cheese roll; Wednesday—hashed meat and noodles; Thursday—milk and biscuits; Friday—porridge mixed with cocoa; Saturday—sweetened grit pap.

THE age group fed depended upon the particular city involved, and the group found to be most undernourished. In Mannheim, Remscheid, Solingen, and Oberhausen, a study of the annual birth rates during the last years of the war showed the pre-school age children to be most in need of supplementary rations. In the French Zone it was primarily children between the ages of 6 and 16 who were specially considered. In all groups, selection was made according to medical statements, with no reference to political, religious, or cultural backgrounds. Eyewitnesses have reported that in some cities the children had never tasted foods such as porridge, cheese, dried fruit, and cocoa. The thanks expressed by a German pastor, one of hundreds of similar letters, conveys vividly the gratitude of the people:

"This help came in the moment of greatest need. It actually saved the lives of many children, whereas others were protected from severe illness. Moreover, this help lends new courage and energy to all the mothers who are worn out with care amidst the hardships of their daily lives. It is so comforting to them to learn that they are not left alone with all their troubles, but that they are a link in a world-embracing Christian fellowship; their children will learn in their early years that they are part of a large brotherhood of Christian faith and Christian community. This knowledge will be a fundamental support for their lives."

THE early summer planting gave hope to the people as green sprouts pushed their way toward the sky but were soon burned by the hot sun and accompanying drought with a resulting unusually meager harvest. It is predicted that this winter will be the most severe yet known. Plans have been carefully outlined so that over 120,000 children of school age can be fed a daily ration of approximately 500 calories for twelve weeks during the winter months. Meals will consist of cereals, flour, dried peas and beans, fats, sugar, powdered milk, cocoa, dried fruit and cheese.

A report from Zwichau tells of an incident in a German family: "During family prayers the eleven-year-old child said: 'Dear Lord Jesus, pray send me something to eat, for you know that I am always hungry so much that I cannot sleep.' Both his mother and grandmother who overheard him praying thus shed tears about these unhappy and bitterly true words and sent their own prayers to God."

The needs of this family were filled by the Hilfswerk program, but there are thousands of other small voices which daily lift themselves above, crying for food.

Little children whose destiny, be it life or death, health or crooked bodies, lies completely beyond their young hearts and minds to decide

*Reporter with the Reconstruction Department of the World Council of Churches. Disciples of Christ through their offerings to the Week of Compassion assist in the work of the World Council of Churches and its Reconstruction Department.

Missions Becoming Radio-Conscious

By S. FRANKLIN MACK*

IN THE postwar planning of the larger foreign missions agencies, definite provision is being made for the rapid development of the use of radio. Specific recommendations for the enlarged use of radio were given a prominent place on the agenda of recent meetings of the Far Eastern and Latin American committees of the Foreign Missions Conference of North America in New York, and the meeting of the International Missionary Council in Whitby, Ontario.

From the former there emerged the suggestion that a qualified radio commission be sent to Japan, Korea, China, the Philippine Islands, and possibly Indonesia, to map out a program for radio expansion with church agencies in these areas. At Whitby, the delegates from overseas formulated recommendations to their national churches calling for full cooperation.

The use of radio in the mission field is not new. From the earliest days of radio broadcasting, missionaries and Christian nationals quickly availed themselves of opportunities to extend their ministry by accepting every offer of time on the air.

Long before the war there was a Christian broadcasting station in Shanghai, China, Chinese-owned and operated. It went "on the air" daily with a program ranging from health and hygiene through home and family life to Christian teaching and preaching. It had a reputation for offering the best in classical music to be heard in the Orient at that time. One of the strongest complaints of its sponsors—soon to be remedied—is that with the reopening of the station after the war, it has been unable to re-stock its record library.

A station in Allahabad, India, run by the Engineering Department of Sam Higginbottom's Allahabad Agricultural Institute in which Disciples of Christ cooperate, gave medical and agricultural help to farmers in the surrounding villages, and even went so far as to loan out battery-operated receiving sets to key members of village churches. The unsettled political situation in India has deferred the return of this station to the air, though funds have been appropriated.

A pioneer among Christian broadcasting stations is HCJB at Quito, Ecuador, the "Voice of the Andes." With five transmitters operating on numerous assigned frequencies and broadcasting in seventeen languages, it is literally heard around the world. Privately owned and operated by the World Radio Missionary Fellowship, it is cooperatively related to the plans of the Latin American Radio Committee.

Two years ago, the Committee on Cooperation in Latin America appointed a radio sub-committee which raised $50,000 from cooperating mission boards to lay the foundations for a new advance along three lines. They were (1) to establish one medium-power station in a strategic location; (2) to equip four recording studios for making radio transcriptions for a continental radio-program pool and to make recordings for phonograph use; and (3) to subsidize cooperative local evangelical broadcasting for which payment is required. This program is still in the beginning stages but is moving forward as planned.

More recently, the Foreign Missions Conference of North America appointed a World Radio Committee which is now planning an extensive program: (1) mapping out a network of possible locations for evangelical broadcasting stations overseas; (2) developing "norms" for station operation and for the optimum use of radio facilities on whatever basis; and (3) counselling the cooperating agencies on all matters of policy and program. It was in this committee that the recommendation originated that a radio commission be sent to the Orient as soon as possible.

Foreseeing a need for trained personnel, mission boards are receiving applications from candidates especially qualified for various phases of the new radio ministry, some of whom are already on the field. This is the case in the Philippines, where an evangelical station is shortly to be established in connection with one of the Christian universities.

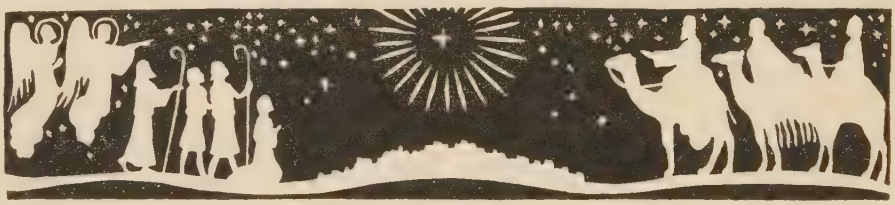
In every case where an evangelical station is established, it is proposed that about 60% of the radio time be devoted to non-religious programs offered in the public interest, and that the definitely religious programs be of the highest possible quality.

At the same time, there is a strong emphasis upon the importance of having these stations as nearly as possible indigenous, i.e., with a majority of Christian nationals on the boards of control.

It is likely that the next five years will see a marked development in the use of radio in the program of church mission work overseas, with some hundreds of thousands of dollars of missionary funds expended in this interest.

Radio has the virtue of being able to enter closed doors. The potential listener can take advantage of it with almost no effort, and radio respects the privacy of the listener, in that he can turn it on or off at will.

*Director of Education and Information, Board of Foreign Missions, Presbyterian Church, U. S. A. This article was issued by the joint Religious Radio Committee, and distributed by Religious News Service.



The Brightest Star

By BETTY JEAN LOERKE*

LONG ago, high up in the heavens, there lived a little star—a baby star. He hung up in the north sky between his mother and father and grew up a normal little starlet. He played with the other stars as they mischievously clambered upon the shoulders of the giant, Orion, went swimming in the Big Dipper, and romped on the Milky Way. He slept all day long, as all good little stars do, and at night he sparkled with all his might as his parents had taught him. His father and mother were nice medium-bright stars, not very important or famous. Their one ambition was that their little one might some day earn a name for himself. That was the baby star's ambition too, for of course everyone knows that stars do not have names until they are discovered by man. So this baby star was obliged to go by the very simple name of the Little Star until he could earn a better one.

Little Star had another ambition also, and that was to become very bright and shining. Sometimes if it was cloudy and his parents told him he could take the night off to play, he ignored the call of his starmates, and instead went off in a space by himself and polished his points as hard as he could with some old moon dust. In this way he hoped to become as bright as his parents. But, somehow, no matter how hard he polished, he never did become the least bit more shining. So one night early in the winter, as he was hanging between his parents, he asked very seriously: "Why is it, Father, that I do not sparkle as you do?" "Why you are only a baby star," and his father twinkled at his mother.

Little Star hastily added, "But I polish and polish my points every cloudy night and still I am not any brighter." As he spoke, a tiny silver tear squeezed out of

(Continued on page 46.)

*Miss Loerke was a member of First Christian Church, Ottumwa, Iowa, and a junior at Iowa University. In the spring of 1947 she died of leukemia. While a student at Lindenwood College she wrote this Christmas story.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Eureka College
Eureka, Illinois

WITH the registration of 340 students in September, all enrollment records were broken. This represents an increase of 22 per cent over last year. The number of students taking major work in religion is 43, an increase of five over a year ago.

A special library fund for the purchase of religious books was recently given to the college by Mrs. Clara Gilliland Smith, Des Moines, Iowa. It is a memorial to James H. Gilliland, to Mrs. Gilliland Smith, and their daughter Mary. Mr. Gilliland was a graduate of the college in the class of 1880 and was the minister of all the churches in Bloomington and Normal during the period from 1880 to 1912. Under his leadership each of the four congregations built their church homes. The Normal church was being built when Mr. Gilliland died in 1912. Their daughter Mary, Mrs. G. E. Brammer, died last July in Des Moines. The fund will be used to purchase books particularly valuable for the studies of ministerial students.

Lynchburg College
Lynchburg, Virginia

Alumni Homecoming Day was held on November 29, with a full day of activities and fellowship.

Mrs. R. A. Doan, vice-president of The United Christian Missionary Society, was a visitor on the campus, October 20-22. She spoke at both chapel services on the 21st, and was busy throughout the three days holding conferences with students. Her visit was greatly appreciated.

The Lynchburg Laymen's League of Disciples of Christ churches met for dinner and a program at the college the evening of October 21. The College Choir gave a brief musical program. Short talks on Lynchburg College and its work were made by President Montgomery, Dean Helsabeck, Dr. J. H. Cunningham, Dean of Students, and Allen B. Stanger.

The Touring Choir, under the direction of Arthur Wake, attended the Virginia State Convention in Richmond and presented programs at the laymen's, the women's and the young people's banquets. The choir is scheduled for a number of musical programs in churches and schools.

Dr. Edgar DeWitt Jones of Detroit will deliver the Jennie Cutler Shumate Lecture on the Christian Ministry, March 9, 1948.

Bethany College
Bethany, West Virginia

Bethany College is joining with Oglebay Institute and Station WWVA of Wheeling, West Virginia, in presenting a series of Junior Town Meetings of the Air. Twelve faculty members will preside at broadcasts, with high school students from the Ohio Valley school system presenting their views on pertinent national problems.

This begins the second year of this program which last year proved a complete success. The Town Meeting will be broadcast from the Oglebay Institute Downtown Center, Wheeling, each Tuesday evening. The original broadcast is made at 8:00 o'clock and lasts a half hour. At 10:30 a delayed broadcast is made.

Among the members of the Bethany faculty to be present as moderators will be President Wilbur H. Cramblet, Walter B. Greenwood, E. Hugh Behymer, Chandler Shaw, E. E. Roberts, Osborne Booth, Edwin C. Paustian, Richard C. von Ende, J. Gerald Patterson, F. H. Kirkpatrick, Bernal R. Weimer, and Harry L. Ice.

A few of the topics to be discussed are the following: "Are We Going To Have To Fight a Third World War?"; "How Should Youth Participate in Community Affairs?"; and "Moral Courage in Modern Youth Will Solve Our Teen-Age Problems."

Texas Christian University
Fort Worth, Texas

Leaders of the Texas Christian United Religious Council, made up of all organized religious groups on the campus, are Doyle Malone, chairman, Plainview; Rhodes Thompson, Paris, Kentucky, and Miss Lucile Henson, Houston, vice-chairmen. The Council plans to sponsor Religious Emphasis Week, the Annual World Student Service Fund drive, monthly student assemblies, annd to organize a 100-voice choir this year.

"The Church and Human Needs," edited by Dr. Austin L. Porterfield, head of the sociology department, will be the second publication of the Leo Potishman Foundation, of which the T.C.U. press is a branch. It will appear as an event in the celebration of the university's 75th anniversary.

Don Gillis, former director of the Horned Frog Band, now in charge of production of serious music for the National Broadcasting Company, New York, will write an orchestral composition in honor of the anniversary in 1948.

Two one-year scholarships were awarded to Ralph T. Palmer, Oxnard, California, and Miss Mary King, Greenville, Texas, by the Jarvis-Love Bible Class of the University Christian Church. Mr. Palmer, a senior pre-medical student, plans to be a medical missionary. Miss King, a sophomore, is majoring in religion and minoring in Spanish in preparation for missionary work in Latin America.

Hiram College
Hiram, Ohio

The fourth annual community institute was held on the Hiram College campus, October 17-18, with Senator George D. Aiken of Vermont, and Jerry Voorhis, secretary of the Cooperative League of the United States, as principal speakers. Senator Aiken spoke on "The Future of the Rural Communities," and Mr. Voorhis on "Cooperation, the Key to Better Living in a Small Community."

The group participated in folk games on Friday evening; discussion groups met on Saturday. Subjects were: "Enriching Community Life," "Attracting and Retaining Professional People," "Economic Opportunity in the Small Community," and "Farming as a Way of Life." The discussions were followed by a business meeting and a tea.

President Paul H. Fall represented the Ohio College Association at the annual meeting of the Pennsylvania Association of Colleges and Universities held recently at State College, Pennsylvania.

Drake University
Des Moines, Iowa

The department of religion in the Liberal Arts College under the direction of Dr. Riley H. Pittman, at Drake University is presenting a series of programs over Radio Station KCBC each Thursday at 8:15 P.M. A number of Drake faculty members who are professionally trained in religion, and students of the department of religion will participate.

Undergraduate ministerial students have begun a series of weekly meetings to discuss the problems of the minister, and for practical experience in the preparation and delivery of sermons.

Rare Books Now Safe

No other Disciple college is as rich as Transylvania, Lexington, Ky., in old and rare books of a general nature. Many volumes bought in Europe more than a century ago if destroyed could never be replaced. The books relate to many subjects, with medicine leading. A unit of the new library now under construction provides fireproof rooms for them.

The convocations committee of the student-faculty council presented John B. Thompson, Norman, Oklahoma, in a series of addresses during Religious Emphasis Series, October 21-23. Also committees were set up to help Drake University students find a church home while attending the university, and to provide personal counseling.

The College of the Bible seeks to enroll 200 ministerial students by 1950, its goal of the Crusade for a Christian World.

Dr. Seth W. Slaughter, Dean of the College of the Bible, was elected chairman of the program commission of the Iowa Inter-Church Council.

Culver-Stockton College
Canton, Missouri

One hundred and twenty of the five hundred students attending Culver-Stockton College have had relatives attend the college before them. The group is organized under the name of the Encore Club and has as its purpose "bringing a closer relation between Culver-Stockton and the Culver-Stockton Home." The organization is active on the campus and gave a tea for all visitors on Saturday afternoon, October 25, during the Homecoming program.

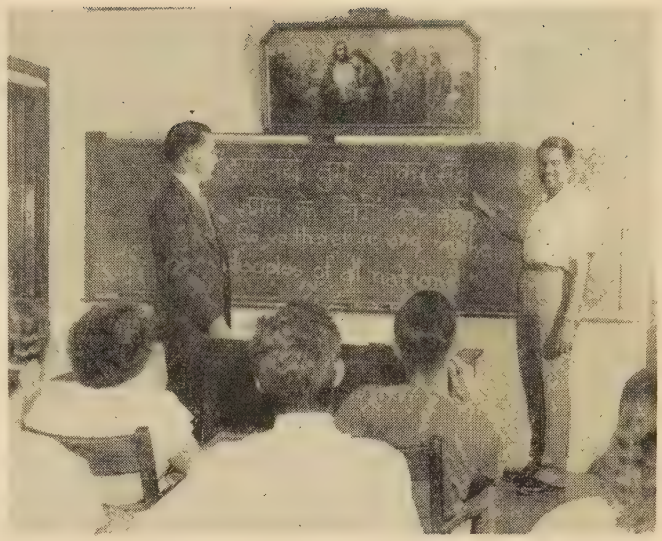
Drury School of Religion
Springfield, Missouri

Plans are being made for a reunion of all Drury alumni in the Christian ministry during Religious Emphasis Week which will be held in February, 1948. This feature is a part of the 75th anniversary celebration of Drury College.

The School of Religion was begun in 1909 when the Christian churches of southern Missouri, at the invitation of the president of Drury College, accepted the responsibility of maintaining the department of Bible, religion and philosophy. Last year the school was expanded to include courses by seven qualified and experienced Springfield ministers, including Clayton Potter and Roy Fields of the South Street and Central Christian churches. This is in addition to the course taught by Dean Richard Pope. This year a course entitled "The History of Judaism" was added and is being taught by Dr. Ernest I. Jacob, rabbi of the local synagogue. Dr. Jacob has studied at the Universities of Berlin and Breslau, holding the Ph.D. degree from the latter.

There is an enrollment of 145 in all courses in the School of Religion, with 40 students preparing for full-time Christian work. Nine of these are Disciples.

Learning Hindi from Franklin White (left) and Peter Solomon (right) is a class of six Phillips University, Enid, Oklahoma, students who are prospective missionaries. In the class are Rebecca Sims, Seminole, Oklahoma, an appointee to India, and Mr. and Mrs. Will H. Rogers, Windsor, Missouri, who are candidates. Mr. White, just back from India after more than six years in evangelistic missionary work under The United Christian Missionary Society, is working on his bachelor of divinity degree at Phillips. Mr. Solomon is in the second of three years of study in the College of the Bible before returning to his native India.



Phillips University
Enid, Oklahoma

Six foreign students are enrolled at Phillips University this semester. They are: Nikolai Wiebe, Paraguay; Peter Solomon, India; Ruth, Esther, and Betty Managbanag, and Sarah Managbanag Ancheta, four sisters from the Philippines.

A four-semester study of Hindi is offered by the College of the Bible to meet the growing enthusiasm for missionary service among students. Franklin White and Peter Solomon are teachers of the courses.

Dr. Stephen England, dean of the Bible College, reports that the university is developing for those preparing for missionary work a curriculum based on experience gained through the years and through constant study of the changing needs. During the forty years of Phillips' existence, forty missionaries have gone to the foreign field, thirty of whom are still in active service. Twelve young men and women were either appointed or sent out during the past year, and 60 of the 450 College of the Bible students this semester are training to enter foreign mission service.

Chapman College
Los Angeles, California

William Harvey Leach of Salinas, California, has given to the college a rare and beautiful Majollica Plaque picturing a Madonna and Child. The plaque was created during the latter part of the seventeenth century, and for more than a hundred years hung in one of the ancient villas beside the Mediterranean. It was brought to this country in 1900 and came into possession of Mr. Leach a few years ago.

In accordance with Mr. Leach's suggestion it will be hung in the Mother Dye Memorial Prayer Room. He states: "I so enjoyed the Prayer Room during the session I attended Chapman College last year and especially the dedication ceremony."

A friend of Chapman has offered to make available an appropriation up to $500 for books for the Library on the condition that the college match it with a like sum. It is hoped that other friends will make it possible for the Chapman Library to thus secure $1,000 worth of much-needed books for $500.

A fine group of young people at Bethany College, Bethany, West Virginia, in the Ministerial Training Department

O. H. GREIST, 76, appraiser and assistant treasurer of the Pension Fund of Disciples of Christ, died Nov. 6 at his home near Indianapolis. He is survived by his wife, former secretary of missionary education-organizations in Indiana, a son, two sisters and three grandsons. Mr. and Mrs. Greist celebrated their fiftieth wedding anniversary Oct. 26.

Mr. and Mrs. William George Smedley, missionaries to Paraguay, have been enrolled for Christian education study at Scarritt College, Nashville, Tenn.

Mrs. Greta Brown, administrative assistant of All People's Christian Church, Los Angeles, temporarily directed the staff of the Yakima Indian Christian Mission at White Swan, Wash. Miss Katherine Schutze, missionary on extended furlough from China, has assumed directorship of the Mission since Mr. and Mrs. Dallas C. Rice had to resign as superintendents because of his ill health.

Claude E. Spencer, curator of the Disciples of Christ Historical Society of Canton, Mo., was honored by the alumni of Culver-Stockton College there on Homecoming, Oct. 24 for his 25 years' service as librarian of the college. Mr. Spencer gives one-half of his time to the work of the Historical Society.

Since his retirement, George E. Miller, missionary to India, has become director of the Junior Church of the Eastwood congregation in Nashville, Tenn., where he once served as pastor.

Miss Stella Tremaine, who had to return to the United States from her missionary work in China because of illness, is slowly improving at the Glendale Sanitarium, 1509 E. Wilson Ave., Glendale 6, Calif., where she has been since Sept. 9. She observed a birthday on Oct. 27 with greetings from many friends.

Mrs. Hattie Menzies, retired missionary to India, is residing at 20 St. Louis Ave., Windsor, Ont., Canada, for the winter. She was booked for several Woman's Day addresses in Ontario Province. She was 75 years old in October. She reports that her son, David, of Montreal, has been appointed assistant general manager of the Ciba Pharmaceutical firm for Canada and manager of the Pharmaceutical Division.

Earl H. Crawford, president of the trustees of the Pension Fund of Disciples of Christ, died Oct. 10 en route to the Henry County, Ind., Hospital at New Castle, after suffering a heart attack at his home near Milton. He was 66 years old.

Mr. Crawford served in the Indiana House of Representatives in 1913, 1931 and 1933, and was speaker during his last term. He was chairman of the Indiana Highway Commission in 1937. In 1936, he served as executive secretary to former Governor Paul V. McNutt.

He is survived by his wife, two sons, a daughter, a brother and two sisters.

Mrs. C. H. Plopper, missionary to China, is slowly recovering from a stroke which she suffered in August. At last report she was expected to be permitted an early return to her home from Nanking Hospital.

Missionary Register

Arriving from the Field:

Mr. and Mrs. Fred Hughes and Miss Agnes Fishbach of Paraguay are expected to arrive in the United States as soon as transportation can be secured.

Miss Pearl Gibbons was expected from Mexico late in November.

Departing for the Field:

Mr. and Mrs. E. B. Smith and two sons were to sail from Norfolk, Va., Nov. 12 on the SS. "Belfort" for Pointe Noire, French Equatorial, Africa. From there they will go up the Congo River to their station at Lotumbe, Belgian Congo.

Mr. and Mrs. Elmer Boyer will sail in December from New Orleans, La., for Matadi, Belgian Congo.

Mr. and Mrs. Joseph Whitmer will sail from New York City on the SS. "Queen Mary," Dec. 26. They will study in Belgium for six months before going to the Belgian Congo.

Mr. and Mrs. Joseph Smith will sail soon for China.

Miss Edith Clare Walden was to sail from New York City, Nov. 12, on the SS. "Queen Mary." In Southampton she was to transfer to the "Strathmore" for the voyage on to India.

Miss Neva Nicholson and Mr. and Mrs. Church Smiley and daughter were to sail on the SS. "Marine Swallow," Nov. 28, from San Francisco, for Bombay, India.

Mr. and Mrs. Archie Allan expected to leave about Dec. 1 to resume their work in Jamaica.

Mr. and Mrs. William George Smedley expect to sail in January for Paraguay.

Miss Lyrel Teagarden, missionary to China, who had to vacate her station at Hofei temporarily in the summer because of inroads of Communists, went to Nantung where she expected to spend at least six months.

Vinton V. Bradshaw became pastor of four rural mountain congregations in the Dale Hollow Larger Parish near Livingston, Tenn., on Oct. 19. His work is supported by the United and the Tennessee Christian Missionary Societies. He will serve the Midway, Bethsaida, Bolestown and Millers Chapel congregations. In addition, he will share in the leadership of the Dale Hollow Larger Parish, an interdenominational organization representing Methodists, Presbyterians and Disciples. There are more than 15 congregations in the Larger Parish and Mr. Bradshaw is the third full-time pastor on the staff.

Mr. Bradshaw

Mr. Bradshaw was graduated from Drake University and was student pastor recently at Waukee, Iowa. He was ordained to the ministry Oct. 12 by the First Christian Church at Newton, Iowa, J. Wilfred Walker, pastor.

John E. McCaw, national student work director for the United Society, announces that the second annual Disciple Student Fellowship Planning Conference is to be held at Myers Hall, University of Kansas, Lawrence, on Dec. 17-Jan. 1. It will be in connection with the quadrennial Student Volunteer Convention.

The second series of William Henry Hoover Lectures on Christian Unity will be delivered at the Disciples Divinity House of The University of Chicago next April 4 to 7, Dean W. B. Blakemore has announced. The lecturer will be Prof. W. M. Horton of the Oberlin Graduate School of Religion.

Chaplain (Lt. Col.) Loren T. Jenks was recently named to the post of Chief Chaplain of the Marianas Bonins Command. He previously served in Europe. He has recently received his commission in the Regular Army.

Women and World Highways

Christian Women—Evangels of Ecumenicity

By BEULAH T. DeGROOT*

THE whole family of the whole church of the whole inhabited world, internationally, interracially, interdenominationally—with a common faith, a common love, and a common purpose—this is ecumenical fellowship. It is not uniformity but unity; not a world church but the church in the world, the church universal, one voice proclaiming the redeeming love of God—one family with one Father God and one Savior, Jesus.

The deep conviction of oneness has come to fill the heart of the church after many years of serious thought, discussion, and heart-searching study and prayer concerning the will of God for his church. For ten years there has been functioning with increasing numbers and scope the World Council of Churches which is the organ of this working-togetherness which now includes 124 churches from 39 countries. The consummation of the organization of the World Council of Churches in August of 1948 in the city of Amsterdam will be the greatest event of the century.

Christians in devastated Europe and Asia, who have great need for the ecumenical spirit, make this revealing witness: "This ecumenical movement is the only one promoting friendly relations between non-political national groups today. Ecumenicity is the only basis conceivable today for a new world order. It is the only movement which is working for the reconciliation of conflicting ideologies." These members of our church family who have suffered so severely and have lost all the temporal festoons of their life and of the church are able to vision only the fundamental elements of Christian faith—the fatherhood of God, the lordship of Jesus.

During the war the church was the only institution able to bridge the rancorous, deadly hate and to transcend seemingly insurmountable hurdles in order to perpetuate fellowship and brotherly love among men of many nations. And now in this confused time after the fighting has ceased it is still the church and church-related groups that build and hold fast that bridgehead of life-giving aid, spiritual and material, to all distraught peoples without regard for race, nation, color, or creed. It is the arms of the church that today reach out to help lift the burdens and give hope for life with peace and joy.

Your representatives and mine are rehabilitating life and property, helping to construct orphanages, churches, and hospitals, providing food and medicine for a few of the millions who have not. This is a small part of the "inasmuch" service of the World Council done in the name of all who believe in the oneness of the world family.

It is a thrilling story of Christian kinship when we share with other members of our family, but it is also a sad story, for it represents only a part of the church bodies, those which have joined the procession of ecumenicity—of togetherness—which says, "The world is my home; the world's people, my people; the church universal, my church."

*Mrs. Alfred T. DeGroot, Los Angeles, California.

If the world is saved from utter destruction this faith of our oneness must swiftly be born in the hearts of the multitudes so that there can be created plans and methods for living together peacefully. One of our Semitic churchmen says it this way: "The answer to the atomic bomb is not another atomic bomb, not to become moles and dwell in caves, not a new system of economics, but a human heart."

This is the business of the church, and the church only—transforming human hearts. Paul's triple trinity of Christian virtues in Galatians includes kindness, a word built up from kin-ness, or relatedness, and meaning simply that we must treat all men as our kin, our brothers. Only Christians believe this. With two-thirds of the world still pagan we are literally on a life-raft headed for destruction unless through ecumenical fellowship we multiply evangels of the faith that God did create of one blood all the people of the world to dwell upon his earth, children of one Father.

This is our only life line. As a rope is strong from the twisting together of many strands, so the voice of the church will become increasingly strong and its arms of mercy lengthened as we add our allegiance and support to this channel of life and work, the World Council of Churches. Every Christian woman should be aware of its importance and committed to its purpose and program and should become a leaven in her local council, her church, and her community so that many may come to know of what history may well judge to be the greatest event of the century.

The World Council of Churches can serve the suffering and needy and proclaim the Christian way of life only as we who believe in that way of life let flow our streams of love and compassion which will in time flood the whole wide world with the love which Jesus proved can lead ultimately to peace and the abundant life.

We can be informed, become evangels, give a gift, and become members of the ecumenical fellowship that encircles the world, and so help to fulfil the prayer of our Master that we might be one, so that the world might believe in him.

The whole family of the whole church of the whole inhabited world, internationally, interracially, interdenominationally, with a common faith, a common love, and a common purpose—this is ecumenical fellowship. This is the fabric out of which the Kingdom of God will be built.

Dear Christmas Child, no length of time nor space
Has stayed the journey of Thy blessed feet.
Behind no barrier of caste or race
Have men found isolation so complete
But that there came the shining of Thy face—
But that they heard Thy voice in accents sweet.
Thus, every artist paints Thee as his own,
Limned on the background of his time and thought;
Set in the spaces which his life has known;
Decked in the clothing which his hand has wrought.
Where'er Thy seeking infant feet may roam,
At every age and land Thou dost traverse,
Men give Thee welcome to their hearts' best home,
Thou little Brother of the Universe.

—HUGH L. BURLESON
(Source unknown)

The thought of the Christmas poem by Mr. Burleson on this page is that which makes possible the ecumenical fellowship of which Mrs. DeGroot writes in the article on this page. The future of the church and of the world calls Christians to rededicate themselves at this Christmas of 1947 to the spirit of the "Little Brother of the Universe."

For Adult Missionary Groups

Theme: World Evangelism

The Pageant of a Century

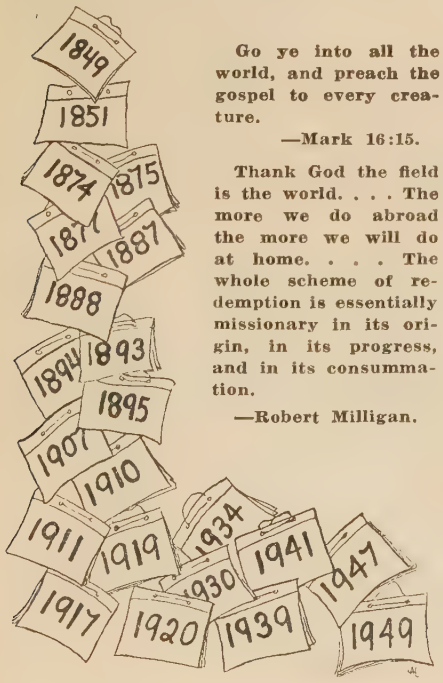
Adult missionary groups in our brotherhood will turn with January to an intensive study of the Disciples of Christ, looking briefly at the very beginnings of our brotherhood and then going with some detail into the study of the century which covers our organized missionary endeavor—the century that began in 1849 with the organization of the American Christian Missionary Society. Before going into that study, however, it will be necessary to look back to the year 1909 to find the beginnings of our movement.

Available for our study are two kinds of material, one for those who prefer programs and one for those who prefer learning through discussion. *The Pageant of a Century* is a packet of six programs complete with resources and guidance for leaders. *Disciples of Christ—An Inventory* is a discussion course in six lessons.

This monthly page in WORLD CALL is not a substitute for either of those courses. It aims to supplement them somewhat. Any group that wishes to do effective study will need to have either the program packet or the discussion course. These will each carry suggestions of further supplementary material.

An American Brotherhood

The Disciples of Christ are an American brotherhood. We were born on the American frontier and developed with it, changing as it changed. Measured by some standards we can claim to have grown remarkably and are a great brotherhood. Measured by the needs of the world we are not great as we could and should be. We are now engaged in a Crusade for a Christian World, the greatest effort we have ever entered upon. If as we study we crusade, we should see more and more effective growth not only in our own Christian witness as individual Disciples, but also in our contributions to the world church.



Go ye into all the world, and preach the gospel to every creature.

—Mark 16:15.

Thank God the field is the world. . . . The more we do abroad the more we will do at home. . . . The whole scheme of redemption is essentially missionary in its origin, in its progress, and in its consummation.

—Robert Milligan.

"To See Oursels as Ithers See Us"

Steps back into the history of any movement are interesting. The writings of our pioneers are full of significance. It is profitable to look, too, at what others have said about us.

For instance, in the *Illustrated Polyglot Family Bible,* published by Bradley and Company in 1874, there is a section entitled, "Accounts of Existing Religious Denominations." And what did they call us? Campbellite Baptists or Disciples. And what did they say about us?

They Prefer the Term "Christians"

Here is the paragraph devoted to us: "This denomination was founded by the Rev. Alexander Campbell. They prefer the term *Christians,* but not wishing to assume a designation which might seem to deny the appellation to others, they desire to be known as *Disciples.* Their professed aim is to bring Christianity back to its pristine simplicity. They reject all symbols of faith except the Bible, and object to all technicalities in theology . . . . . They require faith in Christ, and deep repentance before baptism is administered, and attach to this ordinance no abstract efficacy . . . . . Unlike the Associate Baptists, they invite Christians of all denominations to commune with them at the table of the Lord, which service they celebrate on every Lord's day."

A Part of a Larger Movement

Many of the members of our adult missionary groups will be surprised to learn that our people were ever called Campbellite Baptists. We can rejoice that such a sectarian name has passed out of people's thought of us. We can rejoice at the advance generally made in the use of scriptural names. We are a body of close to two million members, but we are a part of a much larger movement set in motion on the day of Pentecost, a movement now numbering about 680,000,000 Christian souls.

Our task in this study, whether we follow the program series or the discussion course—*The Pageant of a Century* or *Disciples of Christ — An Inventory*—will be to discover why the group of which we are a part came into being, to determine its lines of growth and development, and to weigh the contribution our brotherhood is making to the total Kingdom.

Worship Services and Supplementary Materials

Our new series of worship services, *Upon Original Ground,* will appear in WORLD CALL under the title, "Missionary Worship Service." This series, prepared by Dr. Raphael H. Miller, owes all of its titles to the *Declaration and Address* of Thomas Campbell. Dr. Miller, the busy editor of *The Christian-Evangelist,* has done a fine service to adult groups in writing this series. The first service appears in this issue of WORLD CALL — *Upon Original Ground: "A Book of Gracious Declarations."*

In the current issue of WORLD CALL, two articles should receive particular attention. One is the article, *Beginning in Me,* by M. Owen Kellison, which points to our personal sense of mission and bridges the gap between personal commitment and world evangelism. The other is *An American Brotherhood,* by A. W. Fortune. Dr. Fortune has been a careful observer of our brotherhood as its main stream has moved forward, seeking to conserve the best of the past while trying to meet the needs of our changing world.

Temple Days

Last month this page carried references to Miss Edna Vawser, missionary to India from the Australian Churches of Christ. The past summer Miss Vawser, while working for a short time in the missionary education office of the U.C.M.S., spoke of church buildings in Australia, saying that sanctuaries would compare very favorably with the average churches here but that educational plants would fall far behind. Then she remarked: "Our Australian churches do not like debt. Congregations are very frugal and will not shoulder heavy indebtedness. A debt is wiped off as soon as possible. Part of this is done by 'Temple Days.' A Temple Day is probably held on Saturday. The church is kept open all day. People drop in and make what offerings they can. Then Temple Day is followed on Sunday with thanksgiving for gifts."

Apropos of Gifts

"We more or less dread the recurrent necessity of allocating insufficient staff and funds . . . . . Our thoughts and prayers are with the brotherhood at home in the Crusade." This from Mondombe in August of 1947 in a letter from Dr. and Mrs. Donald Baker. As we press toward Crusade goals let us not fall short in regular giving but rather increase our gifts to the ongoing program of Christian work around the world.

In this issue of WORLD CALL read "Training People to Help Their Neighbors," by Louisa R. Shotwell, assistant secretary of the Home Missions Council of North America, and learn something of the difference our gifts on the World Day of Prayer make in Christian leadership. We bear fine witness to people in lands far away and to less privileged groups at home as we cooperate with other Christian bodies in this world-encircling day of prayer.

The United Nations and Missions

O. Frederick Nolde

Dean, Graduate School, Lutheran Theological Seminary, Philadelphia

WHAT significance does the United nations hold for the life and work of the Christian church? This question cannot be ignored. The manner in which it is answered will have direct bearing upon the policies and practices of the churches in the years ahead.

First, the UN can create conditions in world society which are favorable to the performance of Christianity's fundamental spiritual task. Our churches played an important part in influencing the United Nations to adopt as one of its major purposes the achievement "of international cooperation . . . in promoting respect for human rights and fundamental freedom for all without distinction as to race, sex, language, or religion" and in the establishment of a Commission on Human Rights to accomplish that purpose. They were instrumental in securing far more adequate provisions for human rights, for religious liberty, for missionary freedom in the trusteeship agreements finally accepted by the General Assembly than were originally proposed. . . . From the standpoint of the Christian message, they believe that all have the rights to hear the gospel and to determine for themselves what their response shall be. . . .

Second, the UN seeks humanitarian ends which are a legitimate social by-product of the Christian message. To such activities the churches should give active but discriminating support. The proclamation of the gospel carries with it an implicit pledge of interest for the well-being of the people to whom it is addressed. . . .

Third, the UN seeks, as an over-all objective, conditions of peace and order in a world society, under which the Christian churches can most effectively pursue constructive tasks. The burden of Christian effort at this moment of history is devoted to reconstruction and rehabilitation. . . .

The work of the Christian church is colored by the conditions of the world in which the church works. That is so now and it will be so in the future.

If the United Nations succeeds in preserving world peace and order, the churches can devote themselves more constructively and more steadily to world-wide missionary tasks. Without interruption by the curtailments of war or by the devastation of war's aftermath, they can proclaim the gospel of reconciliation to God and seek to make God's power decisive in human relations. The churches, therefore, have an immediate interest in every activity of the UN that will make for international understanding, cooperation, and good will.

—From *Christian World Facts*, 1948.

Let's Check Up!

You've set your Christian Friendship Fund goal for the year, you've made pledges to that goal, and now you've forgotten all about it! Is that the way it is?

Well, if it is, let's dream up some plans to help the laggers in your group see the importance of giving to CWFF. You need to mention the Christian World Friendship Fund often in your Sunday evening meetings, telling a short story of some work that has been carried on because of the money given to the fund. You will find some of these stories on the other pages of this magazine. Find out from the other groups in your community some of the ways they are dramatizing the CWFF and exchange ideas for promotion. Keep posters and pictures on your bulletin board attractive and up-to-date. Find out all you can about what your state CYF council is planning for Christian World Friendship Fund this year. Write to your state office and secure information and plans so that your group may cooperate with the other CYF groups in the state. Watch your state papers for news about CWFF.

The Christian World Friendship Fund is your project—designed by your representatives at the International CYF Commission. We are hearing on all sides today of the need for a Christian world order, of the opportunity facing us to create a Christian world or die in a pagan one. Christian youth have a responsibility to work for this kind of world because they are Christian youth. The Christian World Friendship Fund is a very real and concrete way to begin. How about it?

—JANE ELLEN MILLER.

For further information about CWFF write Missions Building, 222 S. Downey Avenue, Indianapolis 7, Indiana.

Missions in CYF

Circles and Triangles

Intermediates

Begin in 1948 with a January program worth remembering. Let pictures speak of all types of need. Bulletin boards, flannel boards, and posters can carry pictures. Pictures can come from newspapers, magazines (including WORLD CALL), and from folders and booklets sent free on request from Missionary Education Department.* Mention your need for illustrations. Informal conversation on ways the church is meeting the pictured needs can lead smoothly into the stories in Session Seven of *In Every Land.**

Seniors

A new book for the new year. Seniors use the first two chapters in *That All May Know,** for their January program. The book contains discussion and action suggestions. With this and the two following sessions of intensive study in evangelism, use the *Youth Project in Evangelism** packet. For suggested visual aids, see *Christian Youth Fellowship Studies World Evangelism** (one copy free on request) and this page in WORLD CALL for November.

Sunday Evening Groups

Intermediates

Have you seen it? If not, you should order a copy of the New *P M Pack* (Christian Board of Publication). Among the thirty-nine pupil leaflets are nine on missions. The unit "Go. . . . Tell" with three programs, is recommended for the fall quarter. When you have completed this unit, begin plans for the next, "Our Work Abroad," recommended for the first quarter of 1948. This can be most colorful and interesting. See the counselor's leaflet for help in planning.

Seniors

Few of you use a horse and buggy for transportation to the Sunday evening CYF meetings. Why then use methods of horse-and-buggy days in planning your programs? New and attractive ways of presenting facts should be set to work for the Kingdom of God. The mission study unit in Winter *Fellowship* offers an opportunity to do something different —and better. Our mission work in other lands is the theme of the three programs in "Disciples of Christ in World Evangelism." Why not begin a few weeks early and divide your CYF group into three or four or five committees. Assign each certain of our ten mission fields. Let each committee collect stories, biographies of missionaries, pictures, and films on its field and prepare a report on the most significant and interesting services rendered, a report to be presented at the last of the three meetings. Posters, talks, playlets, films, records or combinations of these may be the "report." Pages 12, 13, and 14 of *Christian Youth Fellowship Studies World Evangelism** (one copy free) will be especially helpful here.

*The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis.

Echoes from Everywhere

What She Found After Her Vacation

After a wonderfully luxurious summer in Singapore with my brother, it is good to come back to the rigors of China. On board my ship were businessmen returning to China from leave in England who were feeling rather sorry for themselves. I am glad I did not share their feelings, and wish that they might know the China we missionaries know.

Upon my return I found our folk all well in spite of the intense heat of the summer months. The church has made progress, for the month of August marked the beginning of self-support and they are happy to announce that this has been accomplished. Two new rooms have been fixed up. One is a prayer room. On the door are the words: "When you pray go into your room and shut the door and pray to your Father who is in secret; and your Father, who sees in secret, will reward you." In the room are Bibles and hymnals. On the walls are scrolls with suitable Scripture verses and a picture of the crucified Christ.

The other room has been fitted out for young people with a map of Nanking giving the location of other young people's organizations, a number of essays on the walls, written by young people on religious subjects, attractive scrolls with appropriate couplets, and books which students may borrow for reading. At the Sunday school hour this room was filled with young people studying the Bible under the leadership of Pastor Charlie Cheo. We are looking forward to a good year as we plan the religious education work for the students in our school.

—Margaret Lawrence.

Nanking, South Gate, China

Commencement at Congo Christian Institute

There is nothing like a trip on the S.S. "Oregon" to make you feel back at home in the Congo after furlough, even though the tsetse flies, mosquitoes, and elephant flies do have good eating on me when I forget to apply freely my new insect repellent. It really seems to work and I wish I had a case of it to make life more livable. I am anxious to see how it works on jiggers and the sand flies at Mondombe.

Botuli Daniele, son of our Mondombe head nurse, is doing splendidly in the Congo Christian Institute. His wife is also nearly ready for Institute work. They are second generation Christians, and worth all the effort put on training them. Another of my pet subjects, Bohambu Pierre, son of the man who made it possible for our work in Mondombe years ago, has just entered training in the English Baptist Hospital near Stanleyville.

All the years I have been proud of our Congo Christian Institute, but I have never had the privilege of attending a commencement. I made it this time and now 14 of the students from up-river are on board the "Oregon" going home. Some remained for the fourth year work which has just been added.

Mpoku Anoka of Bolenge preached the finest commencement address I have heard out here. The cutting of the fern chain after the graduates had sung, "Have Thine Own Way, Lord" took me back to my own College of Missions days. As the chain was cut, each group to various parts of the field stood alone; then they cut the couples so that they too stood apart from other couples. Those who are taking the fourth year were left in a group. The service was closed with a prayer for their success at their tasks on the different stations and fields of service.

—Buena R. Stober.

Mondombe, Belgian Congo

Prayers Answered After Twenty Years

Margaret Cherryhomes has joined her husband in Chuhsien, China, and they will soon be settled in their new home which is the Osgood house rebuilt from its foundation. Mr. and Mrs. Glyn Adsit are also in residence here. Missionaries and Chinese have given them a hearty welcome.

Introducing them in Chuhsien upon their arrival, Pastor Cheo Yu-wen said, "For twenty years we have prayed for missionaries. Sometimes we grew discouraged as the years came and went and no missionaries were appointed here, but we never ceased praying for them. With the arrival of these four young people who have come to live among us and help us, our hearts are full to overflowing. Our prayers have been answered."

A good half of the time of these four will be put in on language study, and a good start has already been made.

—China News Letter.

Relief Supplies in China

One-half of the remaining UNRRA supplies in China, amounting to about 20,000 tons, has been turned over to Church World Service for distribution. The announcement was made by Arnold B. Vaught, Secretary for Asia for Church World Service, interdenominational overseas relief and reconstruction organization.

The supplies, which are stored in warehouses in various parts of China, consist chiefly of food, clothing and cloth, Mr. Vaught said. They were shipped to China for distribution under the UNRRA program, but since the liquidation of that organization, the goods have remained in warehouses awaiting allocation.

The supplies, which have been turned over to CWS, will be distributed under the supervision of Dr. R. T. Henry, chairman of the American Advisory Committee. This committee is the agency for Church World Service in China.

Assisting the American Protestant and Orthodox church agency in distributing the food and clothing to thousands of destitute people will be the CNRRA (Chinese National Relief and Rehabilitation Administration). The Chinese organization will furnish funds as well as relief workers to aid the project.

Our Church in Asunción, Paraguay

In spite of the unsettled conditions due to the revolution, the work of the church has carried on remarkably well. There is an average of more than fifty at the morning service, and about 80 at Sunday school, running as high as 96.

We are very well pleased with our Sunday school, but even more so with the young people's activities. They meet three times a week: Saturday evening for worship and a study-discussion program, Sunday morning in three classes in the Bible School, and Sunday afternoon for happy fellowship. A splendid group is developing.

So far this year there have been three baptisms. Among our young people there are several who will no doubt be ready before the end of the year. Sr. Deiros has started a class for those interested in church membership. Last year there were 13 additions.

We need more room for our growing Sunday school. So we asked for an estimate on three classrooms. But when the architect said it would cost $5,300 we stopped thinking about that.

We are really thrilled with the prospect of having a Hammond organ before the end of the year. It is a gift of college friends of Mr. Norment.

The fellowship with other Protestant groups in the city is closer than in years past. Both the Southern Baptists and the Free Methodists have sent American missionaries into Asunción within the past two years with whom it is a joy to have fellowship.

—*River Plate Reflections*

Hidden Answers

1. What could awakened public opinion of laymen accomplish? 19
2. What, in 1948, will be "the greatest event of the century" according to B.T.D.? 31
3. Why are rickshas objectionable? 46
4. How did India celebrate August 15? 15
5. What is the "Harvester" mobile unit?
6. Where must a world revival begin?
7. Relate the story about porridge.
8. Describe the new type home for aged being provided by N.B.A.
9. What was the fundamental plea of early Disciples of Christ?

Dividing the Animal in Congo

Ola and Louis Harris write of a Congo custom that they have heard about from another missionary:

"The custom of dividing the animal killed in the chase was fixed by age-long custom. One fore leg goes to the hunter's father, for he it was who supported the hunter by his strong arm until he learned to fend for himself. One hind leg goes to the ancestral owner of the land, for the animal ran on his land. The mother gets the abdomen, and the hunter's children get the ears for when he takes the children in his arms they are attracted by and grasp his ears.

"The hunter's sisters receive the neck of the animal, as if their brother flees the consequences of an evil deed the injured party will put halters around their necks and hold them as hostage. The one who calls directions and the dogs which bark get the throat for their help. The hunter's grandfather gets the kidneys for his teeth are too weak for the meat. The breast goes to the head of the family; and the legs, heart, intestines and skin go to the hunter. There yet remains the back, which goes to the hunter's wife that her back may be strong in her work."

Missionary Worship Service

Theme: Upon Original Ground

JANUARY

A Book of Gracious Declarations

Invocation: God of our fathers, grant that we may be not unworthy children of our glorious heritage. Help us to fulfil our fathers' past of brave endeavor to unbind the Word of God from the bondage of sectarianism, of earnest search for truth against the oppositions of error, and of faithful study to show themselves approved unto God though men should revile and ridicule them. Lest we forget, remind us to guard that which has been committed unto us and to carry forward to more glorious realization the purposes for which others paid the "full measure of devotion." Grant that we may continue, earnestly and humbly, to be "the people of the Book," and advocates of the unity of all believers in Christ. In his name we pray. Amen.

Hymn: "Faith of Our Fathers! Living Still" (*Christian Worship: A Hymnal*, 348)

Scripture: John 1:1, 11-14

Leader: The Bible is one of the oldest books in the world. It is also the youngest. It reaches back into remotest antiquity and bears the marks of dateless centuries, but it is as fresh as this morning's dew. Where the Bible is there is life and faith and adventure and discovery. Every reformation, every forward movement in the experience of the church, has originated in a re-discovery of the Bible as the Word of God. The perpetual light that shines from its pages is the life of God in the life of men.

Reader: Pastor John Robinson bade the Pilgrims about to sail for settlement in America to look for new light to break forth from the Word of God. Thomas Campbell found such new light when in the early part of the nineteenth century he made his home and began to preach among the pioneer settlers in Western Pennsylvania.

He found the Bible almost a closed book. He met human creeds and sectarian divisions. Christians in different churches instead of being friends and coworkers for Christ were enemies, quarreling and debating, and even refusing to partake of the Lord's Supper together.

The Protestant Reformation began when Martin Luther appealed from the authority of the Pope to the authority of the Scriptures. The modern movement for Christian unity began when Thomas Campbell appealed from the authority of creeds to the authority of the Word of God.

Prof. Frederick D. Kershner has said that the *Declaration and Address*, written by Thomas Campbell and published in 1809, "can fairly lay claim to being regarded as one of the immortal documents of religious history."

Leader: Mr. Campbell went further than any of the reformers who preceded him when he wrote, "Nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon in the Word of God." Later Thomas Campbell's son, Alexander, became the leading advocate in his time for the reunion of Christians upon the basis of loyalty to Christ and New Testament teachings.

The Campbells and their associates in the reformation of the nineteenth century were in the vanguard of those who made Christian education Bible-centered rather than theology- and creed-centered. Disciples of Christ have been among the leaders in producing and distributing Christian literature which is informed and motivated to make the Bible better known, better understood, and better translated into daily living.

Reader: We grew more rapidly than any other Christian group in America and established Missions in many parts of the world. The Bible has been our handbook of evangelism and missions. J. Leslie Colver of Glasgow, Scotland, speaking at the World Convention of Churches of Christ in Buffalo, said: "Whilst we rightly teach the lives of missionaries in our Sunday schools, we must not forget the New Testament from which this missionary urge began. Whilst training people in democracy, we must not neglect the basis of democracy as shown in the Bible. Whilst giving occasional non-biblical lessons, we must not forget that the main source book for all lessons is the Bible. We must become more Bible conscious (and therefore more doctrine conscious) than we have been in recent years."

Leader: The most needed revival in the church is the renewal of first-hand knowledge and personal use of the Word of God. The Crusade goal of 500,000 homes reached for Christ, with a minimum and growing program of Christian nurture in each home, ought to lay compelling emphasis upon the supreme value of the Scriptures. The success of the Crusade calls for the adoption of definite and carefully prepared programs of Bible study and devotional use in which the whole church can unite. All of us need to remember the words of the psalmist and act upon them: "Thy word have I hid in my heart, that I might not sin against thee." (*Ps. 119:11.*)

Offertory Sentences: Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. (*Ps. 96:8, 9.*)

—RAPHAEL H. MILLER.

Missionary Benediction

In Memoriam

Mrs. Glennon Argenbright, September 25, 1947, Blandinsville, Illinois. A loyal member and worker in all organizations of the First Christian Church, especially with young people. A daughter is a missionary in India under the Presbyterian Board.

Ransom DeLoss Brown, September 29, 1947, Mt. Sterling, Illinois. Minister at Mt. Sterling until two weeks before his death. His daughter, Norma C. Brown, succeeded him in the pastorate. The entire community regarded his passing as a great loss.

Mrs. Thomas Bass, October 15, 1947, Eagle Mills, New York. Faithful and devoted in church and missionary work.

Mrs. Katie Ann Solomon, October 22, 1947, Elwood, Indiana. Active worker in the missionary society. Member of the church for 69 years.

Guy T. Penney, July 29, 1947, Long Beach, California. Elder in the North Long Beach Christian Church for many years. Faithful member and worker in church and Sunday school.

Mrs. Ora Maude Hartman, October 14, 1947, Long Beach, California. Beloved member and faithful worker in the North Long Beach Christian Church. Interested in missionary society. Formerly World Call secretary.

Mrs. Emma Dimitt Botts, August 15, 1947, Wheeling, Missouri. Church pianist 44 years. Active in all departments of the church. Her grandfather had been a member of the Cane Ridge church in Kentucky, before going to Wheeling where he assisted in organizing the church in 1870.

Great Religious Migration Brings Suffering

By ALICE CLARK*

Alice Clark

PERHAPS many people do not understand what is happening in the north section of India. Riots broke out in Bengal in August, 1946, and there have been sporadic riots there and in other sections of north India for more than a year. With the transfer of power and partition into India and Pakistan, there arose a sudden insecurity on the part of the minority communities on both sides of the border.

The difficulty started among the fanatical Hindus and Sikhs on the one hand, and equally fanatical Moslems on the other. The spark thus begun soon developed into such a flame that it nearly brought disaster to the two ships of state. There began the voluntary mass evacuation in both directions—Moslems seeking refuge in Pakistan, and Hindus coming to India. Hundreds of thousands of people were on the road, east and west, when the delayed monsoon rains and consequent floods disrupted their movement. All relief agencies were also unable to get to them.

It is impossible to begin to describe the appalling condition of these displaced persons. It is useless to try to give figures of number of deaths during the riots and since. It is equally impossible to ascertain the number of deaths due to unhygienic conditions, exposure and epidemic, chiefly cholera and dysentery.

The problem now is to find ways of getting our nurses and doctors into the needy areas north of Delhi. Only refugee trains are running and that under armed escort. The only certain way of getting people in is by air. The march of refugees goes on in addition to the thousands in the camps. This is probably the largest religious migration in the history of the world.

I arrived in Delhi by air shortly after the worst of the riots, and found the city under the control of the military and police. The Moslems were fleeing from their homes into the camps for protection. The general situation has improved, and at present there is free movement in the city during the daytime. A few attacks occur every day.

The tension between the communities is great, but violence is held in check by the military. Great efforts are being put forward to instill confidence and security and to get people to return to their homes, and some are doing so. Some of the refugees who are going to other sections of India are unconsciously stirring up strife through their tales of horror. Ecclesiastes 4:1 gives a perfect picture of India and Pakistan today. We hope we have reached the peak of violence and that the country will now settle down to peace and harmony. One thing is certain: the present condition cannot continue long; either it must improve rapidly or there will be complete disruption.

In this religious conflict we as Christians and neutrals are putting forth every effort we can to relieve this tremendous human suffering caused by "man's inhumanity to man." It is up to us to play the part of the Good Samaritan, and that in the midst of violence, pestilence, and consequent famine.

*Miss Clark is a missionary nurse in India for The United Christian Missionary Society. Because of the conditions described above, the American Ambassador in Delhi cabled the State Department in the United States late in September urging that a supply of medicines be sent out immediately. The next day the request was made known to Church World Service, and within 48 hours the medicines were on their way. Three days later they arrived in India.

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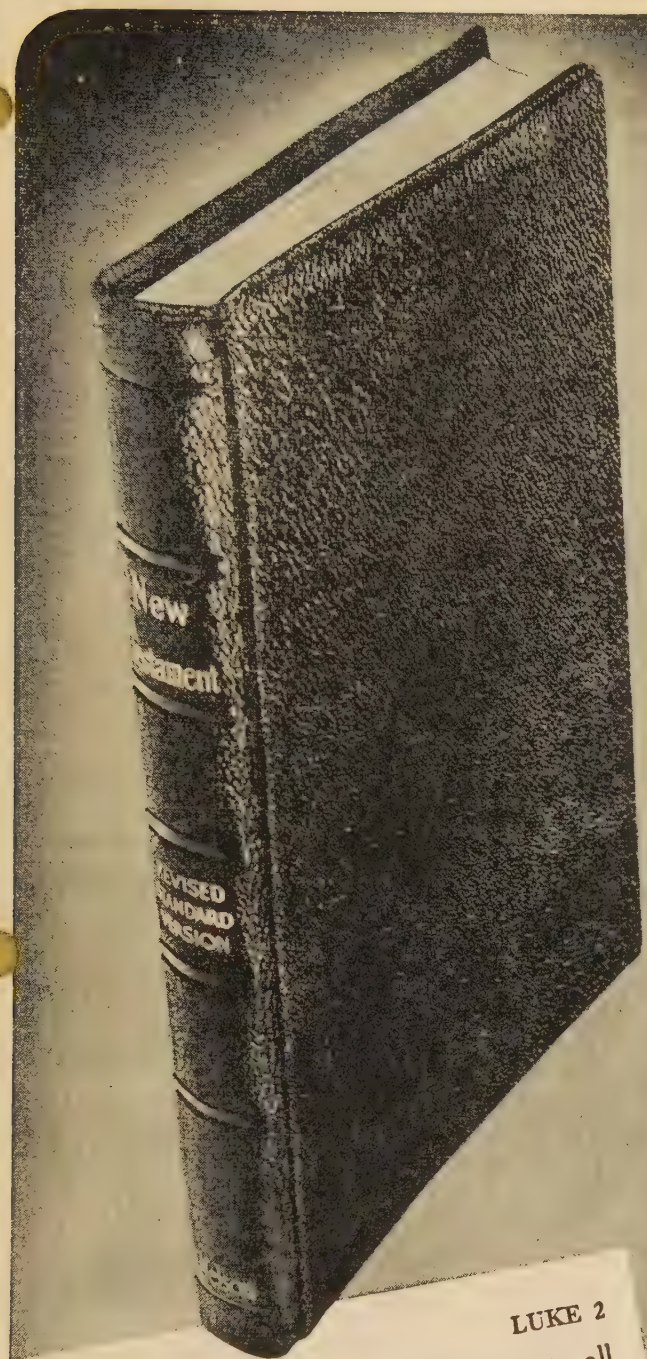

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who is Christ the Lord. 12 And this will be a sign
you will find a babe wrapped in swaddling cloths
g in a manger." 13 And suddenly there was with the
multitude of the heavenly host praising God and

"Glory to God in the highest,
and on earth peace among men with whom he is
pleased!"9
the angels went away from them into heaven,
another, "Let us go over to Beth-
which the Lord

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Hurricane Brings Destruction in the Philippines

A THREE-DAY trip in the devastated area of the recent hurricane revealed much destruction to mission property as well as to that of the church members.

The strong west wind pushed the sea water into the Laoag River. It backed up to the floor of Adamson Hall, Northern Christian College in Laoag, with 18 inches of water outside the doors. It had beaten inside the windows so fast in the south bedrooms that a hole was drilled through the cement to let out four inches of water. Two west windows downstairs were blown in, and two gable windows upstairs. Trees and fences suffered heavily.

We loaded the ambulance and command car of the Saunders' with powdered milk from Church World Service, and relief clothing boxes from Indianapolis, and started north. Most of the coastal bridges are out, or their approaches, so we forded small streams most of the way.

At Burgos we found two walls blown out and one-fourth of the galvanized roof gone. The schoolhouse was entirely down, and the members had hastily repaired our church with grass and bamboo. They placed blackboards across the middle and had two grades meeting there.

Our next stop was at the Great Baruyen hilltop. Tragedy met our eyes. One half the bridge was gone; the large schoolhouse prostrate with its roof flat on the floor. The church building, rebuilt during the war, was a crumpled, tangled mass of timbers, bamboo walls and roof, but a large army-donated tent was flapping nearby in the wind. On the front we found the salvaged nameplate of the church, and in a badly battered tree we saw the bell hanging, ready to call this great rural congregation to worship. We left boxes of the powdered milk, and one of the relief boxes with bundles of raincoats.

At Bangui, one end and corner of the church was broken down, and the roof had been moved intact cornerwise. It will take real engineering to replace the roof in position as well as to restore the walls.

Then we drove across the Peninsula to the Banua Government Resthouse which stood in the storm. There were many slides along the cliffs, great giants of the forest arching across our path, and one river bed nearly one mile wide with pools and boulders in the way. Tall coconut trees still standing against the skyline had their lacy, long branches broken and folded about their head like a weeping woman in black. Fifty per cent of the roofs were gone; at least forty per cent still standing were leaning from 45 to 60 degree angles, and nearly all the public buildings were laid flat. Rice fields overflowed and were mudded down just at harvest time. Household possessions were deserted and badly damaged or ruined as people fled their homes in the storm.

The Claveria church roof and one wall were scattered for a block. The three walls stand.

At Pata and Namuac the wooden chapels with palm leaf roofs totally col-

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lapsed with fifty per cent of the homes.

In addition to these direct damages all gardens were pounded or drowned; bananas broken off and coconuts ruined for a year. This was the section of our territory least affected by the war. They are beaten down.

—PAUL D. KENNEY.

Books Received

THE WORLD AT THE CROSSROADS. Chicago. World Citizens Association. Paper, 25¢

GOD'S STORY OF MAN'S HISTORY, Paul R. Alderman, Jr. Chicago. Van Kampen Press. Paper.

THE SUGAR CREEK GANG GOES NORTH, Paul Hutchens. Chicago. Van Kampen Press. 75¢.

THE MISSIONARY AND PRIMITIVE MAN, Gordon Hedderly Smith. Chicago. Van Kampen Press. $2.50.

AMERICAN OVERTURE. Jewish Rights in Colonial Times. Abram Vossen Goodman. Philadelphia. The Jewish Publication Society of America. $3.00.

ART IN THE EARLY CHURCH, Walter Lowrie. New York. Pantheon Books, Inc. 500 Illustrations. $6.50.

ALBERT SCHWEITZER, *The Man and His Mind,* George Seaver. New York. Harper & Brothers. $3.75.

PROPHET IN THE WILDERNESS. *The Story of Albert Schweitzer,* by Hermann Hagedorn. New York. The Macmillan Co. $3.00.

THE APOSTOLIC CHURCH, Stephen Jackson England. Eugene, Oregon. Northwest Christian College. $2.00.

PREFACE TO ETHICAL LIVING. Robert E. Fitch. New York. Association Press. $1.25.

PROCEEDINGS OF THE MIDWEST INSTITUTE OF INTERNATIONAL RELATIONS. Sponsored by American Friends Service Committee and Drake University. Des Moines, Iowa. $1.00.

The following are from Christopher Publication House, Boston 20, Mass.

CERTAIN RICHES, A novel by Emma Lee Hohstadt. $2.00.

WORDS, Katharine Williams Lytle. $1.75.

WHOSE IS THE SIN? O. Byron Copper. $2.00.

LYRIC AND LEGEND, Idabelle Yeiser. $2.00.

POEMS, John M. Yetter, $1.75.

Health Center a Great Help

"The Tuberculosis Center in Nanking is continuing its cooperation with us this fall in the student health work," writes Dr. Margaret Smythe, of the University of Nanking. "They made x-ray examinations of all the new students. The university will accept no new student who is found to be suffering from active tuberculosis. This screening process is valuable to us in our health program. We still have a number of old students for whom we feel a definite responsibility. There is a group of sixty whom we need to keep under observation. We are now in the process of follow-up examinations. Six patients are kept in the infirmary this semester, all of whom have had active tuberculosis within recent months. These are taking part-time school work but observing special rest hours.

"As this work progresses, we are more and more convinced of the value of periodic x-ray examinations for our young people, so that the disease can be discovered in its early stages. We wish it were possible for the Tuberculosis Center to extend this service also to the thousands of high school students in Nanking."

—CHINA NEWS LETTER.

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CATALOG ON REQUEST

Ricksha Boy

By HUBERT and HARRIET REYNOLDS*

TRANSPORTATION all over China is so inadequate that it constitutes one of China's major problems. In Shanghai it is more chaotic than it is inadequate. While there are no subways or elevated trains, there are buses, trams and trolleys. Foreigners are warned to stay off them, since pickpockets frequent places of jostling crowds; when a person does take his chances riding them, he finds standing room only in the midst of hotter-than-usual-atmosphere, and he can't even see out.

Trucks with bench seats are widely used, but only by certain companies for their own workers. There are many more private automobiles than one would expect. And of course, there are large numbers of bicycles. Taxicabs are available but they are so expensive that one avoids them and uses the ricksha or pedicab.

The ricksha is a two-wheeled carriage pulled by a man between shafts. The wheels are twice as large as those on a bicycle, but the ricksha seats only one adult. The pedicab is a three-wheeled vehicle, built like a bicycle with a cab behind. It is driven by a rider using pedals.

While still in the States we had read a book by Lau Shaw entitled, *Ricksha Boy*. Its vivid description of the hardships the ricksha boy had to put up with, and the dead-end prospects he had for his old age repelled us. Our Christian concern for the dignity of man left us with the feeling that we should not patronize rickshas in China. Anyway, the Chinese government had proclaimed that within a period of years all rickshas should have been replaced by pedicabs. There is a human difference between a man pulling other people between shafts like a horse, and a man who not only supplies the power of locomotion but rides along himself. While it is only a difference of degree, the Chinese government had recognized the difference and we meant to cooperate in getting rid of the degrading ricksha.

In Shanghai and in Nanking such a course is possible since pedicabs are available. But in Wuhu we are confronted with the fact that they seem not to have heard of the government's decree. Wuhu is only sixty miles above Nanking up the Yangtze River, but only rickshas are available there. We'll use our bicycle most of the time, and we can hike sometimes.

We are required to make a temporary adjustment to the situation as it is. But we think that the ricksha is still degrading to the dignity of man, even while ricksha boys must eat. Wuhu is a city that has doubled its population since the war from 200,000 to an estimated 400,000. The pedicab can be used to as good advantage there as elsewhere. And presumably, the ricksha boy will become the pedicab driver.

There are other areas in the life of China much more in need of improvement than this one. Yet, there is something basic here in the philosophy and psychology of a people, as well as an important step in the evolution of China's transportation system. We want to see this change come, even if we have to introduce the pedicab ourselves to Wuhu.

*New missionaries to China under The United Christian Missionary Society.

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A Member of the Household of God

By RUTH LESLIE*

IT IS the great privilege of the missionary to know some of the people in other lands whose lives show the presence of Christ, who have come to be in a very real sense members of the "household of God." I want you to meet one of them. He is my friend, Don Miguel. I am proud to belong to the same household with him for he has proved to be a true child of God.

Don Miguel is a tall, heavy set, handsome man of about fifty. He is a progressive farmer of Mexico who seeks the uplift of his own family and his neighbors' families as well. If the farmers of the area are not getting a square deal from the politicians, Don Miguel does not hesitate to take the matter directly to the governor. When his animals and those of his neighbors were threatened with an epidemic of cholera, he sent to Mexico City, secured all the equipment and instructions and directed the men of the town in inoculating all the hogs.

Realizing that the diet of the people needed to include more than the customary corn cake, beans and chile, he secured a piece of bottom land and planted lettuce and other vegetables.

Petition for School

The ranch has no school. The federal government offers to send a teacher to any village that will provide the school building. So Don Miguel organized a committee of the citizens to petition a piece of land for the school, and directed its clearing and planting. This crop was sold to provide funds for the beams, doors, windows and floor. The adobes were made at the same time, so soon the village will have its own school.

Don Miguel's influence has not, however, always been for good. He has been and always will be their leader. But in the past he was the leader in all kinds of affairs where liquor, knives, and pistols were considered the accessories to "a good time." A marked limp in his walk and a deep red scar on one cheek are reminders of those "good times."

Influence of a Christian

A few years ago his wife, Trini, became a Christian. She did not try to influence Don Miguel to take the same step just to please her. She set about making her home as Christian as it could be under these circumstances. And the quiet way Trini had of helping others with real love, love toward him, their two adopted children, his own aged mother and indeed, toward everybody in the village, convinced Don Miguel that the Christian way of life is the best. Their home has been the place for the meeting of the Sunday school and for any other religious meetings. In the spring of 1945, a series of special meetings were held there for we felt that perhaps Don Miguel

*Missionary in Mexico under The United Christian Missionary Society.

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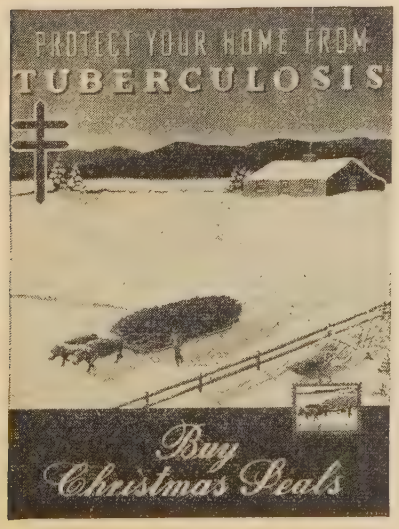
and others of the ranch might be ready to accept Christ. On the last evening, Daniel López de Lara, who had come up from Aguascalientes to conduct the meetings, gave the invitation to those who wished to accept Christ. No one came forward and we felt quite disappointed. But after saying our good-byes we got on our horses and started out of the patio; Don Miguel followed us out and spoke to Daniel, saying that he was ready to become a Christian. It was a wonderful moonlight night. "Do you want me to hear your profession of faith out here under these beautiful stars and in this bright moonlight?" asked Daniel. "No," answered Don Miguel, "I want to do it when my family and all my neighbors can hear me."

Gift of Self

That opportunity came the following Christmas. We were holding our Christmas program and pageant in Don Miguel's granary. It is the largest room in the ranch and people had come from many ranches round about. The sacks of corn and beans laid along the walls made quite comfortable seats. Don Miguel was one of the wise men and a mighty good looking one he made. At the close of the program we brought our gifts. First we brought our gifts of substance, fifty pesos for the starving in Europe. Then we brought our gifts of service, people promising to read the Bible daily, to have grace at meals, to attend services regularly, to visit friends to interest them in becoming Christian, etc. Then a call was given to any who wished to give the most valuable gift of all to the King, that of self, and Don Miguel came forward. In a strong clear voice his neighbors heard him confess his faith in Christ as the Son of God and his personal Saviour and to promise to serve him. When the rains came and there was water in the river he was baptized.

I can say that those were the happiest months of my missionary years in which I watched Don Miguel change from the man he used to be to a member of "the household of God," the miracle of the development of "the new man."



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Hilfswerk Helps Refugees Build Their Own Homes and Communities

By PAUL BOCK*

KEEPING a person alive is one thing! To preserve his personality, his sense of belonging to society, his human dignity in being a contributor to the life of his fellow men—that is quite another consideration.

Millions of European refugees want not just relief. It is not interesting to be a parasite. They want a chance to work, to build and to care for their own homes, to be persons in their own right. In other words, they need rehabilitation.

That is exactly what Hilfswerk, the German Protestant Relief Agency, is trying to do. Besides helping to keep alive the homeless wanderers from the East by providing clothes and food from churches abroad, they are creating several islands of hope in a sea of misery by fostering the construction of refugee villages.

The most striking example of this effort is that of Vilbel on a plateau near the shattered city of Frankfurt. Here refugees and returned prisoners-of-war are working to build a village which will one day house 1,300 families. Workers make the foundations from the ruins, and the walls from sun-baked clay bricks.

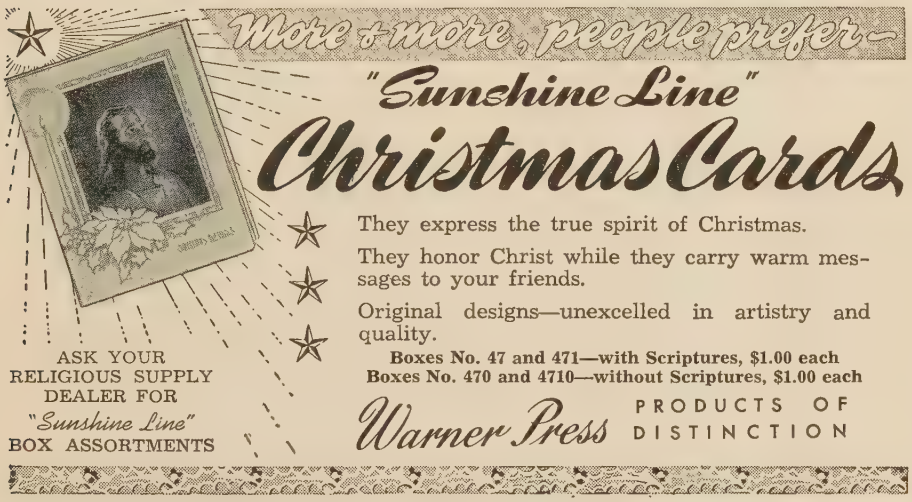
The significance of this effort can be seen when one realizes that these eleven million German refugees from eastern Germany (now Poland), Czechoslovakia, and elsewhere are superimposed on a German population already overcrowded in cellars and ruins of bombed cities. But the future seems to demand that many of the German-speaking refugees be integrated into Germany. Non-German refugees and D.P.s are first to return home or to be resettled elsewhere.

The aim throughout the Vilbel village is that of a self-supporting community on a Christian basis. Reconstruction, not dependence on relief, is the main idea. Intensive vegetable cultivation, handicrafts, farm work in the neighborhood, and a printing press are envisaged. The final plan includes a church, home for aged and war invalids, a school, and a social center.

Already Hilfswerk operates a Boys' Town in the vicinity in which homeless boys from the streets and blackmarkets can become citizens of their self-governing town. Some of the boys work regularly in the building of Vilbel.

So significant is this new rehabilitation venture that Dr. Adolf Freudenberg in the World Council of Churches headquarters has accepted the invitation to return to Germany and become pastor of the model Vilbel community. Dr. Freudenberg has directed the Geneva office of the Ecumenical Refugee Commission since the war days when he, among others, was on the receiving end in Geneva of the line of Jewish refugees, some of whom were helped in their escape by CIMADE. By going to Vilbel he willl be in close touch with an important experiment and through ecumenical contacts help encourage and support similar efforts elsewhere.

*Mr. Bock is with the Public Relations Division, Department of Reconstruction and Interchurch Aid, World Council of Churches, Geneva, Switzerland.



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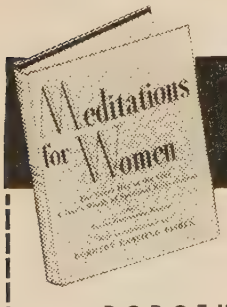

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- Louise Dudley, author, head of the Humanities Department, Stephens College, Missouri

Increased Price of 1947 Year Book of Disciples of Christ

Because of the increased cost of printing, paper stock, labor, etc., the Executive Committee of the International Convention of Disciples of Christ has found it necessary to establish new prices to cover the selling of the 1947 Disciples of Christ Year Book. Such new prices are as follows:

Paper bound copy	$2.00 per copy
Cloth bound copy	$2.50 per copy

The receipts, account the 1946 Year Book, did not wholly cover the cost of producing such edition and subsequently the cost of printing the Year Book has been increased slightly over $1,000, not taking into account labor and other expenses.

No profit is involved in establishing the new price, it only being desired that the actual cost of the Year Book be covered by Year Book revenue thereby avoiding a subsidy or deficit.

Every effort is being made to get the 1947 Year Book from press as near December 1 as possible. Orders should be sent to:

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516 K of P Building
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Wuhu Academy Students Win Prizes

Our primary school, Li Teh, and the Wuhu Academy, a union high school, have opened with large enrollments—six hundred, and seven hundred respectively. In spite of difficult conditions, both schools have maintained high standards in work and discipline with the result that there are more students asking for entrance than can be accommodated.

In the early summer the middle schools of the Anhwei Province held competitive examinations in English, Chinese, and mathematics. Ten of the ninety prizes offered were won by Academy students and seven of these ten had received their primary schooling in Li Teh. The government inspector of Anhwei gave the Academy first rank among the schools of the province. Twenty-two of the twenty-nine graduates from senior middle school took college entrance examinations and eighteen of them were accepted. Six entered the University of Nanking, and six entered Ginling College, colleges which the Disciples of Christ help to support.

—ETHEL HASKELL.

Wuhu, China

Christmas Rush

WORLD CALL is now in its busiest season of the year. Every effort is being made to handle all the subscription orders as promptly as possible, though it is impossible to care as rapidly for this large volume of work involved as the staff and subscribers may desire. Please wait two months before writing about delay in receiving magazines.

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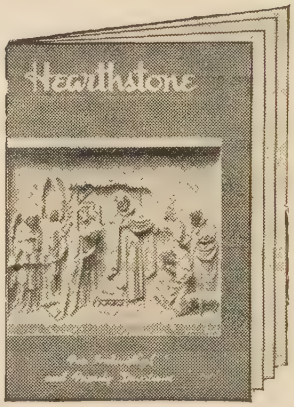

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The Brightest Star

(Continued from page 27.)

one eye and dropped down into space.

"Listen, Little Star," crooned his mother softly, for she had seen the silver tear, "I will tell you the secret of becoming a bright star. You see only a few of us out of the millions of stars in the heavens ever become really brilliant. If you would become a bright and shining star you must do some service for God and man. Do you remember the words, 'The heavens proclaim the glory of God'? I cannot tell you how to go about it. Just stay here beside us and watch and perhaps someday your chance may come."

After that Little Star seemed very sad, for he was sure he would never find a way to serve God and man. Every night he twinkled dimly between his parents, looked down and watched men moving over the earth's surface. He liked to watch the kings in their castles, but most of all he loved to watch the humble villagers and country folk. Sometimes when shepherds in their fields looked up in the sky, Little Star wondered if they noticed him and what they were saying about all of the stars.

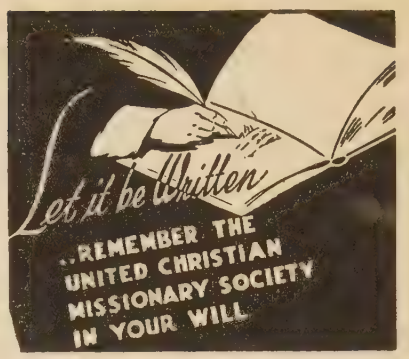
It was now near the middle of winter and Little Star had become very quiet, content only to hang very still and watch the people on earth. His mother and father worried, but they thought surely he would outgrow this quietness and go back to his carefree starmates again. But Little Star wasn't thinking of his starmates. He was watching a man and woman traveling slowly in the direction of a city down on earth. He was watching as the innkeeper turned the couple away from the crowded inn. He was watching as they found shelter in a stable, and rest in a bed of hay. That night, he alone of all the heavenly bodies, knew that the woman had borne a little child. Suddenly as he looked down upon the infant, he felt a strange peace and joy through all his being—as if he had never existed before. All at once he knew what he must do to serve God and man. He would proclaim the glory of God in the skies and guide the people of the world to this stable—the shepherds in the fields, the wise men in the distant lands. He would take his place high above the infant's cradle and shine so brightly that all the world would see and know that Christ had been born.

Out in the fields the shepherds saw and the wise men saw and they came bearing gifts for the Babe. And they told the story of the Christ Child over all the world and of the star which shone so brightly above his crib. They gave the star a name—The Star of Bethlehem.

Today

Today is ours—
Its joys, its melodies, its flowers;
Small duties, loving deeds, words of cheer;
The chance to smile away a frown, a tear.
Tomorrow is unborn, nor can we stray,
No matter how we try, one step beyond today!

—Author Unknown



This Christmas
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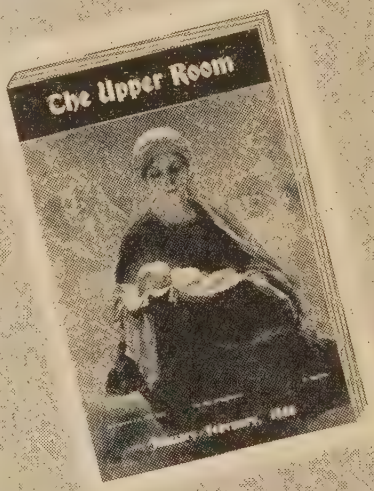

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Book Chat

(*Continued from page* 18.)

her attempt to dominate the Pacific, and the last two chapters deal with the Japan of the great war and the period of occupation.

THE second volume on Japan is by Richard Terrill Baker showing the reaction of the Japanese Christians to the war. It is called *Darkness of the Sun.* The book is anecdotal in method, easily read, and filled with interesting insights. It might be said that the Christian church of Japan did just what it did in other countries during the war, compromised its conscience, with much uneasiness, to the demands of the war effort. The conduct of Japanese Christians certainly was not shameful nor could it be considered exalted, but in the light of our own accommodations to the war spirit, was quite understandable and human.

WILLIAM L. SHIRER, Columbia Chain broadcaster from Germany during the early days of the European War, wrote one of the most vivid of the war books in his *Berlin Diary.* At the close of hostilities he went back to Germany and spent several months observing the ruins, the people, the Nuremberg trials, examining the well-kept documents of German guilt, and writes another vivid book called *End of a Berlin Diary.* The value of a book like this is that it tends to keep alive the emotions of certain periods in history. Perhaps this is the function of all art. In after years, we shall read these books with perspective and have some understanding of the evil forces which brought such a holocaust upon our twentieth century.

Books Mentioned on Page 18

HUMAN DESTINY, by Lecomte du Noüy. New York, Longman's. 288 pp. Price $3.00.

THE SIN OF OUR AGE, by D. R. Davies. New York. Macmillan. 147 pp. Price $2.00.

THE HISTORY OF JAPAN, by Kenneth Scott Latourette. New York. Macmillan. 290 pp. Price $4.00.

DARKNESS OF THE SUN, by Richard Terrill Baker. New York and Nashville. Abingdon-Cokesbury. 254 pp. Price $2.50.

END OF A BERLIN DIARY, by William L. Shirer. New York. Alfred A. Knopf. 370 pp. Price $3.50.

MY STORY BOOK ABOUT THE BIBLE, by Mabel Niedermeyer. New York. Friendship Press. Cloth, $1.25; paper, 75c.

The director of children's work of the department of missionary education of the United Christian Missionary Society, here adds another to her series of books for children. The stories of children around the world using their Bibles are beautifully told. The typography is excellent and the illustrations add much to the effectiveness of this attractive volume which will be welcomed by parents and teachers alike.

CHRISTMAS, AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART. Volume Seventeen. Edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis. $1.00 for paper bound; $2.00 for cloth.

One of the most attractive volumes in this well-established series, beautifully illustrated and printed.

(*For list of Books Received, see page* 39.)

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Comparative Statement of Offerings Received by Unified Promotion Cooperating Causes—July 1, 1947 to September 30, 1947, Compared with July 1, 1946 to September 30, 1946.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1946-47	1947-48	1946-47	1947-48
Churches	$ 79,384.29	$ 84,556.60	$17,831.09	$12,371.85
Bible Schools	8,799.53	11,782.40	2,611.13	968.86
Christian Endeavor Societies	463.83	348.59	79.21	--- --
Women's Missionary Societies	30,707.01	29,193.33	1,485.06	834.00
Councils	50,003.12	49,384.64	1,683.77	876.80
Young Matrons' Missionary Societies	1,459.41	1,658.08	--- --	18.81
Guilds	4,044.71	4,590.41	75.00	85.00
Circles	397.16	223.56	75.00	80.00
Triangles	100.12	103.60	--- --	--- --
Children's Missionary Organizations	230.12	234.48	--- --	15.00
Unified Youth Groups	3,163.70	4,045.91	435.49	359.79
Unified Children's Groups	166.60	280.63	97.12	18.74
Individuals	2,622.50	3,088.44	9,370.51	6,279.10
Grand Totals	$181,542.10	$189,490.67	$33,743.38	$21,907.95
Missionary Organizations Totals	$ 90,271.95	$ 89,714.64	$ 3,851.44	$ 2,288.14

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
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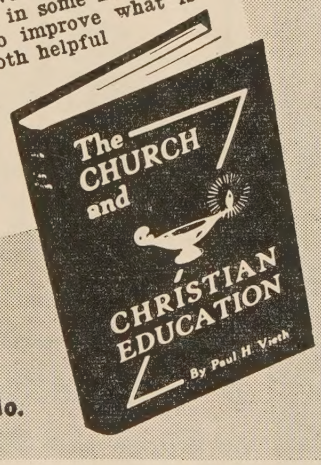

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Last Column

Around the World

A cynic hurled around the world
A hateful, bitter thought. . . .
It fell on Oriental soil
And Oh, the hurt it wrought!

And Pollyanna smuggled Love
To lands where nations fought. . . .
Whose tender shoots began to grow
And Oh, the Hope they brought!

A Christian sent himself abroad
In gifts and word and deed. . . .
And Oh, the blessings that accrued
When he helped those in need!

God's purpose glows around the world
When mankind helps each other. . . . .
We win the peace when we can say,
"Behold, O world, my brother!"

—Mayme Garner Miller.

A Christmas Wish

The Christmas time of joy and cheer
Brings friends of passing days so near,
That we may almost hear their voice
As they bid us "Be Glad, Rejoice!"
For Christ. who came our souls to save,
Who rose in victory o'er the grave,
Shall come again in glory bright
To make an end of earth's dark night.
May you who now endure hard things
Be crowned with him, the King of kings!

—*Selected.*

Smile

It is easy to be pleasant when life flows by like a song, but the man worth while is the one who can smile when everything goes dead wrong; for the test of the heart is trouble, and it always comes with the years, and the smile that is worth the praises of earth is the smile that shines through tears.

After Many Years

About twenty-five years ago, a college professor and his wife were loyal members of a church of which I was a member. At that time a young Negro woman helped in their home. Many years passed. The professor had died; the children were married; the wife, now elderly, and not in good health, moved to another state to be near her sons.

The church she left was held dear to her and she maintained her membership there, contributing to it from time to time. One day I received a check with the request that a basket of groceries be sent to some elderly Negro woman. She had been studying the mission theme on race.

After receiving the name and address from the minister of a Negro church, I delivered the gift with the name and address of the donor. The Negro woman wrote the professor's wife to thank her for the gift, and inquired about the children, for she was the former servant who had faithfully served the professor and his wife many years ago.

—Contributed.

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